AJMER

Historical and Descriptive

Diwan Bahadur
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Sometime Member of the Legislative Assembly, India

With a Foreword by
Principal P. Seshadri, M.A., M.B.E.

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G. C. S. I., G. C. I. E., K. C. V. O., L. L. D., A. D. C.,

Maharaja of Jodhpur

FOREWORD

BY PRINCIPAL P. SESHADRI, M.A., M.B.E.

There is no person so well-qualified as Diwan Bahadur Har Bilas Sarda to chronicle the history of the ancient city of Ajmer. He has literally grown with the city, for more than the last seventy years, and known every inch of it, as nobody else has known. It is sacred to him as his birth-place and ancestral home, and the home already of at least three generations of his descendants. He has functioned in the city for decades, in several capacities, and he has therefore an absorbing love for it, which is easily intelligible. He has been identified with all its recent activities, and it is no exaggeration to say that he has made the city known far and wide in India. In many corners of the country, the city is identified as the home of the legislator who has set his name indelibly on the statute book of India, by his *Child Marriage Restraint Act.*

It is not surprising that in spite of the weight of his advancing years, he has thought it necessary to publish a revised edition of his book on Ajmer, which happens to be the only history and guide-book to the city. With him it is an act of pious duty, a son's loving tribute to his mother, to

> The ashes of his fathers
> And the temples of his Gods.*

He has laboured strenuously, working on the volume and it must be no small satisfaction to him, that he has been able to complete the task before the end of his literary activities. It has been a labour of love, a piece of work done in the highest spirit of reverence and affection for his beloved city.

Diwan Bahadur Har Bilas Sarda may say with pride, in the wake of Kipling, 'of no mean city am I.' There are undoubtedly cities of greater magnificence and larger populations in India, but Ajmer is full of natural beauty. Lake and mountain combine to impart a peculiar charm to it, while to a historian like Diwan Bahadur Har Bilas Sarda, its numerous memories make it full of absorbing interest. Its history goes back to the romance and chivalry of Prithvi Raj, who has made his name immortal, as the hero of a well-known Indian story of love and adventure. Through several cen-

* Macaulay: *The Lays of Ancient Rome.*

turies of Muhammadan and Mughal history, it was the centre of mighty attacks and counter-attacks for warring chiefs. As the resting place of Chishti, one of the greatest of Muhammadan saints, its sacredness to the followers of that religion is only next to that of Mecca itself. The Mahrattas were its rulers, early in the last century, from whom it passed on to the English, and found its destiny to growth and progress fulfilled in ample measure. In more recent times, it was the scene of the ministrations of Swami Dayanand Saraswati who passed away in the city, at the end of his labours as a religious writer and reformer.

Published originally in 1911, the volume has grown in size and it now appears, with an astonishing wealth of detail which contains almost everything worth knowing about the city. It is almost encyclopaedic in its range and fulness and will quench anybody's thirst for information regarding the city. To the passing visitor, as well as to the serious student of history, it is full of interest and will sustain many an hour of useful reading.

Having had considerable experience of historical writing, Diwan Bahadur Har Bilas Sarda has made it valuable as a piece of research. As the extensive Bibliography and list of Inscriptions at the end will show, he has not spared any effort to make the book as complete and authoritative as possible, and it is unlikely that it will be superseded for many years to come. It has been said of Gibbon's *Decline and Fall*, that though several new facts have been discoverd since its publication, its historical accuracy has never been challenged, and the same thing will probably be said of Mr. Sarda's book in the future.

There are several chapters in the volume on the archaeological monuments in Ajmer. Diwan Bahadur Har Bilas Sarda is so eloquent about them, that one regrets he was not an officer in charge of archaeological monuments, instead of being the judicial officer he was for the greater part of his entire service. It would have been a sacred duty with him to act upon the advice of John Ruskin: "Watch an old building with an anxious care, guard it as best you may, and at any cost from any influence of dilapidation. Count its stones as you would jewels of a crown; set watches about it as if at the gates of a besieged city; bind it together with iron where it loosens; stay it with timber where it declines; do not care about the unsightliness of the aid; better a crutch than a lost limb; and do this tenderly, and reverently, and continually and many a

generation will still be born and pass away beneath its shadow."[1] Mr. Sarda will echo these sentiments heartily and do everything in his power to ensure their permanence. It would distress him very much indeed, if any vandal hands were laid on monuments like the Baradaries on Ana Sagar or the priceless Adhai-Din-Ka-Jhonpra in the city, or if they came into the possession of people who did not reverence them.

It is not as a dry-as-dust historian that Mr. Sarda has approached his task. As an officer of the Government, entrusted for several years with important administrative duties; as a member of the Legislature who has put the city on the map of modern India; and as a person who has belonged to its civic bodies, interested in its progress and welfare, he has dealt with its various activities under the stress of the busy life of to-day. To him it is, therefore, not only a repository of historical memories, but also a city in whose growth he has taken a prominent share.

Education is among the subjects in which Diwan Bahadur Har Bilas Sarda is most interested. As one who has had opportunities of serving in the education department, he can write about it, with the familiarity of almost a member of the profession. The entire story of the educational development of Ajmer-Merwara can be read in these pages, though it is a matter of great disappointment for him, that universal primary education has not been introduced and the percentage of literacy is so low. It is also a grievance of his, that in spite of English education having been started in the area even in the days of the East India Company, and the Government College, Ajmer is one of the oldest in the country, Rajputana does not have a University of its own. It would be the fulfilment of one of his most ardent desires, though it does not look as if it will materialise in his life-time.

A pathetic interest attaches to the chapter on Famines in Ajmer. The absence of adequate facilities for irrigation and the rocky soil, in a good part of Ajmer-Merwara, render the area liable to constant famine. The lurid story of its sufferings under its periodical visitations can be read in these pages in great detail. The story is brought down to the famine of 1938-40, which we have witnessed ourselves and the rigours of which were undoubtedly softened, in a large measure, by the admirable measures of famine-relief organised by the Government. It is undoubtedly a tribute to the favourable position ensured by the Government, by improved means

1. *The Seven Lamps of Architecture.*

of communication, without which considerable destruction was caused in the old days. Fodder and provisions could not be brought from neighbouring areas in the earlier famines, in spite of money being available, and people and cattle died in thousands. Diwan Bahadur Har Bilas Sarda has also a large number of valuable suggestions to make, to prevent such lamentable occurrences in the future, which must be valuable to the administrator.

A generous supply of illustrations is another special feature of the volume. They should stimulate interest in the traveller, to visit the city not only for its own attractions, but also for the many sights all over Rajputana, Ajmer being a convenient centre for such journeys. It is hardly necessary to point out that no travel in India can be complete without glimpses of Rajputana, and Ajmer should not be missed, though it is not so well-advertised as some other cities. Is it too much to expect the Ajmer Municipal Committee to attract visitors, by preparing an album of its picturesque views and providing facilities for travellers? An official guide to tourists at a small remuneration and provision for showing distinguished visitors round, as in many municipalities in the West, are means which may be tried with success. The city has everything to gain by such an influx of visitors and there is enough material in this volume, to provide suitable literature for the purpose.

It is no reflection on the strong commonsense of the Diwan Bahadur that his love of Ajmer is almost an obsession with him:

> God gave all men all earth to love
> But since man's heart is small,
> Ordained for each one spot shall prove
> Beloved over all.*

'Each to his choice', as the poet has said, but to Mr. Sarda, it is undoubtedly the city of Ajmer. It is always refreshing to hear him talk on the beauties of the place—there is no finer spot in all Rajputana, especially in the rains; the climate of the place is the most agreeable in India; if it does not have much of flowers and vegetation now, it was famous for its roses and plants, at least in Jahangir's time, as mentioned in his *Memoirs*; it is his firm conviction that the Ana Sagar is the finest lake in the world and it is doubtful, if he would change his opinion on seeing Kashmir or Switzerland. If he has not travelled extensively and crossed the

*Rudyard Kipling: *Sussex.*

shores of India, it is enough satisfaction that he has lived in Ajmer In fact, Mr. Sarda's fondness for Ajmer reminds one of Dr. Johnson's affection for London, who was fond of saying that one could learn more on Hampstead Heath than in all Europe!

It has been a pleasure for me to watch the growth of the book in recent years and share in some small measure in this tribute to the city in which I have lived for the last ten years. When the time comes for me to depart from it, the fascination of the ancient city will continue to haunt me for a long time and it will be in my memory, always associated with the personality of Diwan Bahadur Har Bilas Sarda, undoubtedly its leading citizen for many a decade. I shall often dream of a pretty valley with winding passes leading to the world beyond; of the many evenings I have spent on Ana Sagar with its marble palaces and gardens, till the scene was plunged into the darkness of the gathering night; of the route to Pushkar which I have traversed so often, though not by foot in the approved manner of a true pilgrim; of the outings I have had to the cantonment in Nasirabad in the East as well as to the factories of Beawar in the South; of the main thoroughfare, dividing the bustling City from the peaceful Civil Lines; of the kaleidoscopic vision of many princes and their retinues; of the twin hills of Madar and Taragarh looking down upon the multitudes of the city and of my own College, with its lawns and fountains which has been the scene of my pleasant labours for nearly ten years!

GOVERNMENT COLLEGE,
AJMER,
6, May, 1941.

PUBLISHER'S NOTE.

Ajmer: Historical and Descriptive, was first published in 1911 A.D. The present book, however, is practically a new one. Not only has every chapter of the book been rewritten, enlarged and brought upto date, but several new chapters have been added. Chapters XIII, XIV and XV of Part I, section V of chapter XVII, are new. Chapter XVIII, *Rulers of Ajmer*, giving complete lists, with dates, of the sovereigns of Ajmer, from its foundation to 1940, and of the Governors and the Chief Commissioners and the Commissioners of Ajmer from 1558, (beginning of Mughal Rule) to 1940 A.D. is new, as also the following Chapter, headed *Chronology of Ajmer* which records, in chronological order, all important events that have any bearing on the history of Ajmer.

Part III, *Administration*, (Chapters XX to XXVIII) containing a full account of the various branches of the Administration has been added for the first time. A Bibliography and several Appendices containing much useful information, have been added. Many new illustrations have been put in; and maps to illustrate battles and important places have been inserted. A new chapter, containing the history of the little known district of Merwara, including a full account of the acquisition in the nineteenth century, and retrocession in 1938 A.D., of the Mewar and Marwar portions of Merwara, has been given for the first time.

CONTENTS

DEDICATION	
FOREWORD	1—5
PUBLISHER'S NOTE	6
CONTENTS	7—13
ILLUSTRATIONS	14
INTRODUCTION	15—16

PART I.—DESCRIPTIVE.

CHAPTER I.—AJMER-MERWARA.

Ajmer-Merwara, its position, boundaries, and area—Hills—Rivers—Luni or Sagarmati river—Lakes, two Pushkars, Saragaon, and Karantia are natural Lakes—Forts in Ajmer—Forts in Merwara,—Fauna—Flora—Forest—Mineralogy—Industry—Trade and Commerce—Population—Communications pp. 17-22

CHAPTER II. CITY OF AJMER.

Situation, on the highest elevation of the plains of Hindustan—Its picturesqueness—picturesque places in the Hills near Ajmer—Climate—Range of temperature—Language—Arts and Manufactures—Food—Clubs in Ajmer—Festivals and Fairs—Religion—Arya Samaj and its Institutions—Jains—Mussalmans—Parsees—Sikhs—Christian Missions—Roman Catholics—The Rajputana Presbyterian Mission—Methodists pp. 23-36

CHAPTER III.—GROWTH OF THE CITY OF AJMER.

King Ajaipal founded Ajmer in sixth century—Inscriptions in Jain *Chhatrees* of the eighth century A.D. prove existence of Ajmer in that century—Description of Ajmer in the twelfth century—Arnoraj or Anaji built Ana Sagar lake—Emperor Visaldeva built the College, now Adhai-din-ka Jhonpra—Khwaja's Mausoleum—Akbar built the Daulat Khana (Magazine) and city wall—Visit of Sir Thomas Roe, ambassador of King James I to Jahangir—Shah Jahan built the marble baradaries on Anasagar—Tomb of Abdulla Khan—Chishti Chaman—Idgah—Jhalra at Taragarh—Nasirabad Cantonment—Ghats on Anasagar—Water reservoirs in Ajmer—Seth Ram Prasada—Big *Havelies* (residential houses) in Ajmer—Mayo College—Railway Offices and Bungalows—Extensions of Ajmer—Ganj outside Agra Gate, Nagra, Jonesganj, Adarash Nagar &c.,—Important buildings put up pp. 37-48

CHAPTER IV.—TARAGARH.

Name—Situation and area—History—Roads—Fortifications—Water supply—Population—Dargah Miran Sahib—Archaeology—Emperor Prithvi Raj's Kutchery pp. 49-59

CHAPTER V.—ANASAGAR AND THE BARADARIES.

Date of construction of Anasagar—Its circumference—Beauty—Anasagar, source of Luni River—Embankment,—Palaces of Jahangir—Marble Pavilions by Shah Jahan—Daulat Bagh—Kaisar Bagh pp. 60-65

CHAPTER VI.—VISALSAR.

Date—Construction by Emperor Visaldeva—Circumference—Ruins ... pp. 66-67

CHAPTER VII —ADHAI-DIN-KA-JHONPRA.

Its architectural importance—"One of the noblest buildings in the world"—Opinions of General Cunningham, Mr. Fergusson and Dr. Fuhrer—Name, *Adhai-din-ka-Jhonpra*—History—Originally a college—Conversion into a mosque—Description—Its Arches—Inscriptions; Sanskrit, Arabic and Hindi—Their importance ... pp. 68-82

CHAPTER VIII.—DARGAH KHWAJA SAHIB.

Life of Khwaja Muinuddin Chishti—Came to India with the army of Shahbuddin Ghori—Arrival in Ajmer—Death in 1233 A.D.—His marriages and children—Tomb—Description of the buildings in the Dargah—Nizam's gate, Shah Jahan's gate—Naqqar Khana, Akbari mosque, Buland Darwaja—Two cauldrons, Sandal Khana, Begumi Dalan—The Mausoleum and its description,—Charyar—Juma Masjid—Description—SolaKhamba—Dargah Endowment—Dargah Committee pp. 83-99

CHAPTER IX.—MAGAZINE (AKBAR'S PALACE).

Magazine, prominent in the landscape—A rectangular structure with four bastions at the corners and Audience Hall in the centre—Sir Thomas Roe's description of it—Akbar built it in 1572 A.D.—Used as Residence of Mughal Emperors and Mahratta Subedars—Converted into an arsenal in 1818 A.D. by the British—Fortified during the Sepoy Mutiny in 1857—Hindu temple in it, removed in 1857—Tahsildar's Court in it—Central building converted into Rajputana Museum pp. 100-103

CHAPTER X.—CHASHMA.

Beautiful situation—*Chilla* of Hafiz Bibi Jammal—Water-lift built by King Maldeva—Jahangir built a palace—Inscription—Sir Thomas Roe's description of Chashma—Scene of battle between Prince Dara Shikoh and Aurangzeb pp. 104-107

CHAPTER XI.—MAYO COLLEGE.

Founded by Lord Mayo—Opened in 1875—Premier Princes' College—Contributions of the Rajputana Chiefs and Government—Building designed by Major Mant—Annexe, by Sir Swinton Jacob added in 1910—Hindu Saracenic style in white marble—Lord Mayo's statue—Boarding Houses by Rajputana States—Hindu Temple and Sanatorium—Managed by General Council of Ruling Princes of Rajputana—Five European and twenty Indians on the staff—Curriculum—Monitorial system—Games—Ruling Princes in India who are old boys of the College pp. 108-113

CHAPTER XII.—NASIYAN (OR RED TEMPLE).

Digamber Jain Temple—Built 1865—*Swarna Nagri* Hall containing gilt wooden representations of Jain mythological scenes—Built in 1896—Representation of life of Rishabdeva, founder of Jainism—*Manstambha* pillar pp. 114-115

CHAPTER XIII.—FOYSAGAR.

Construction in 1891-92 A.D. as famine work by Municipal Committee, Ajmer—Cost—Supplies drinking water to Ajmer—Cubic capacity and embankment—Pavilion... pp. 116

CHAPTER XIV.—RAJPUTANA MUSEUM.

Opened in 1908—Images from Gupta period to 16th century A.D.—Many remarkable images of Surya, Shiva, Brahma and others—Casts of seals found in Mohanjedoro—Pictures—Inscriptions—Earliest inscription of 5th century B. C.—Coins—Arms and Library—Working Committee pp. 117-120

CHAPTER XV.—AJAIPAL.

Ajaipal, a sacred place—Named after King Ajaipal, founder of Ajmer—Picturesque—situation—Temple of Ajaipal with his effigy—Ajaipal Fair—Old Temple of Ajgandeshwar Mahadeva—*Badi Nal*—Inscription prohibiting non-Hindus from polluting the place pp. 121-122

CHAPTER XVI.—MINOR SIGHTS.

THE CHHATREES—Raised over remains of *gurus* aud Acharyas of Digambar Jains—Earliest inscription of 760 A D.—Inscriptions of ninth century. DADABARI—Memorial of a Svetambar Jain divine—Jindatt Suri, born in 1122 A.D. Temple of Paraswanath—Inscription of 1478 A D.—Other Chhatrees and *Deolis*. JHARNA—Beautiful spot in Inderkot—Temple of Jharneshwar Mahadeva.—ANTEDKI MATA—Temple situated in a valley north of Anasagar, picturesque place. Fair on Rakshabandhan day. CHAVANDA MATA—KOTESHWAR—BAPUGARH—BAJRANG CARH—Commands magnificent view of Ajmer and Anasagar Lake—KHOBRA BHAIROON—An old place—HATHI HHATA—BARA PIR, A recent building—Endowed by Balarao, Hindu governor of Ajmer—BADSHAHI BUILDING—Originally a Hindu building—Its architecture—EDWARD MEMORIAL—Memorial of king Edward VII. It is a Dharmshala—Management—TOMB OF ABDULLA KHAN, father of Nawab Abdulla Khan, premier of King Farrukhsayar—His wife's tomb in white marble—Superb workmanship—Other Sights pp. 123-134

PART II.—HISTORICAL.

CHAPTER XVII.—HISTORY.

I.—CHAUHAN PERIOD.

King Ajaipal founded Ajmer in sixth or seventh century A.D.—Its possession an index to political supremacy in India—Chauhan Rajputs are of Solar Dynasty—Genealogical Table of the Chauhan kings of Ajmer—King Guvaka I and his successors—Singhraj, a great king—Slew Muslim General Hatim and defeated Sultan Hajiuddin—Harsha Stone Inscription—Sapadlaksh—Vigrahraj conquered Gujrat—King Virya Ram, killed by Raja Bhoj—Chamund Raj captured Hejamaddin—Durlabh Raj, about 1075, defeated Shahabuddin—Invaded Gujrat—Visaldeva—Invaded Gujrat and defeated king Karan—Founded Visalnagar on the scene of battle.—Ajaideva, great king about 1140—Conquered three kings and captured Sulhana—Coins of Ajaideva and his queen Samaldevi—Arnoraj destroyed a Muslim army at Ajmer—Constructed Anasagar Lake—Wars with kings of Anhalwara Patan—Siddhraj Jai Singh and Kumarpal—Account of wars—Arnoraja's three sons—Visaldeva Vigrahraj about 1152—His reign,

a landmark in history—Conquered Delhi and country up to Himalayas—Cleared Hindustan of Mussalman Rule—His Siwalik Pillar inscription of 1164—First Chauhan Emperor of India—His army—A great scholar and poet—His drama *Harakeli natak*—Constructed Visalsar Lake—King Prithvibhatt—Someshwar—His sons, Prithvi Raj and Hari Raj—Karpur Devi's Regency—Emperor Prithvi Raj conquered Nagarjuna—His reign 1179 to 1192 A.D.—Last Hindu Emperor—Life, full of glorious deeds—Defeated by Shahbuddin Ghori and killed in 1192—King Hariraj succeeded Prithvi Raj—Invaded Delhi—Defeated by Qutubuddin Aibak—Coins of Prithvi Raj and Shamshuddin Altamash pp. 137-148

II.—PATHAN AND RAJPUT PERIOD.

Qutubuddin defeated by the Rajputs and shut up in Ajmer fort—History of Ajmer in 13th and 14th centuries little known—Maharana Kshetra Singh captured Ajmer—Salim Khan took it—Ran Mal took Ajmer for Maharana Mokal—Sultan of Mandoo took Ajmer—Maharana Kumbha captured Ajmer—Mallu Khan, governor of Ajmer—*Tijnias*—Prince Prithvi Raj of Mewar took Ajmer—Sultan of Gujrat—Rao Viramdeva and later Rao Maldeva took Ajmer—Haji Khan took possession of Ajmer in 1556—Maldeva attacked Ajmer—Viramdeva dissuades Sher Shah from retiring to Delhi, Shershah wins by a strategem—Maharana of Chitor defeats Maldeva—Maharana invades Ajmer—Maldeva assists Haji Khan—Battle of Harmara ... pp. 149-153

III.—MUGHAL PERIOD.

Akbar's general, Kasim Khan, takes Ajmer—Date of this acquisition—*Subah* of Ajmer—Its description—Revolt of Mirza Sharfuddin—Akbar comes on foot to Ajmer—Jahangir makes it base of operations against Mewar—Govind Das Bhati killed—Sir Thomas Roe comes to Ajmer—Shah Jahan succeeds Jahangir at Ajmer—Battle of Ajmer between Dara and Aurangzeb in March 1659 A.D. Its description—Aurangzeb's ill treatment of Dara—Reflections on Shah Jahan's fate—Aurangzeb invades Marwar after Maharaja Jaswant Singh's death—Ajit Singh born at Lahore, brought to Delhi wtth his mother—Secretly sent away to Marwar—Rathors refuse to surrender Ajit Singh to Aurangzeb and fight Imperial forces—Rathors recover Jodhpur fort—Battle at Pushkar between Rathors and Imperial army—Thirty Years' War begins—Aurangzeb comes to Ajmer—Rebellion of Prince Akbar—Critical position of Aurangzeb—Aurangzeb employes a strategem—Rajputs and Akbar retire towards Marwar—Akbar leaves his family with the Rathors—Durga Das takes him to the Mahrattas—Durga Das returned to Marwar after seven years—Aurangzeb makes overtures of peace to the Maharana which are accepted—Aurangzeb leaves for Deccan leaving prince Shah Alam at Ajmer—Muslim governor of Jodhpur agrees to give *chowth* to Ajit Singh—Ajit Singh comes to Ajmer—Governor of Ajmer gives tribute to Ajit Singh and saves the city—Ajit Singh does not accept terms of peace offered by Aurangzeb—Ajit Singh recognised King of Marwar by Bahadur Shah—Ajit Singh defeats the Imperial army at Sambhar and places Jai Singh on the throne of Amber—Ajit Singh attacks Ajmer, and takes it—Shujaat Khan governor of Ajmer gives tribute to Ajit Singh, and saves the place—Bahadur Shah returns to Ajmer and makes peace with Ajit Singh—Emperor Farrukhsayar invades Ajmer—Peace made—Emperor invites Ajit Singh to Delhi and visits him in his camp—Pact between Sayad Abdulla Khan and Ajit Singh—Attempts to murder Ajit Singh fails—Ajit Singh and the Sayads take possession of the Delhi fort—Ajit Singh worships Hindu gods in the Diwan-e-Am—Ajit Singh and the Sayads place Muhammad Shah on the throne—Sayad Abdulla Khan marches against Maharaja Jai Singh to punish him—Ajit Singh saves Maharaja Jai Singh... ... pp. 153-179

IV.—RATHOR AND MAHRATTA PERIOD.

Ajit Singh prohibits cow-slaughter in Ajmer and Gujrat—Ajit Singh captures Ajmer—Abhai Singh invades Delhi—Plunders Alwar, Tijara etc., and comes within sixteen miles of Delhi—Emperor Muhammad Shah appeals to Ajit Singh to desist from further aggression—*Jazia* abolished—Imperial army lays siege to Ajmer—Peace made—Abhai Singh creates a scene in the Durbar at Delhi—Ajit Singh murdered—Character of Ajit Singh and loyalty of Rathors—Ajit Singh's achievements—Abhai Singh succeeds Ajit Singh—Abhai Singh creates another scene in the Imperial Durbar—Jai Singh invades Merwara—Abhai Singh defeats Sirbuland Khan, the rebel viceroy of Ahmedabad—Rajput kings assemble at Hurda to concert measures to drive the Mahrattas beyond the Narbada—Abhai Singh takes Deolia and Bhinai—Abhai Singh invades Jaipur—Battle fought at Gangwana, when Bakht Singh with 5,000 men defeated Maharaja Jai Singh who had an army of 1,00.000—Description of the battle—Jai Singh, on the advance of Rathors again, makes peace—Maharaja Abhai Singh takes Ajmer in October 1743—Battle of Chaursiawas between Bakht Singh of Nagor, and Maharaja Ram Singh—Peace made—Bakht Singh becomes king of Marwar—Maharaja Ram Singh with Mahratta aid, takes Ajmer—Bakht Singh by a strategem

makes Mahrattas retire—Bakht Singh took Ajmer and died there in 1752—Civil war between Ram Singh and Abhai Singh and Bijay Singh—Jai Appa Scindia assassinated at Nagor—Ajmer ceded to Scindia—Maharaja Bijay Singh takes the city of Ajmer—Took *Peshkashi* from Istimrardars—Rathor siege of Taragarh—Bhim Raj, commander of Rathors defeats Scindia at Tunga, 1787—Description of the battle—Dhan Raj takes Ajmer—Second battle of Gangwana, between Mahrattas and Rathors—Mahrattas defeated—Rathors take Taragarh fort—General De Boigne besieges Taragarh—Dhan Raj commits suicide before giving possession of Taragarh—Sivaji Nana, governor of Ajmer attacks Merwara—Lakwa Dada rebels—Ajmer fort taken by Major Bourguien by bribery—Maharaja Man Singh of Jodhpur establishes *Thanas* in Ajmer district and keeps them for three years—Ajmer ceded to the British—General Ochterlony takes possession on 28th July 1818—Nasirabad Cantonment established ... pp. 179-200

V.—BRITISH PERIOD.

Reflections on Afghan and Mughal Rule in Ajmer—Historical survey of Ajmer during British Rule—Increase of population in Ajmer-Merwara, and in the city of Ajmer—Analysis of Census figures—Currency in Ajmer—Administration of Mr. Wilder and Mr. Cavendish—Lord William Bentinck's visit to Ajmer—His meeting with the Princes of Rajputana—Their visits and return visits—Administration of Mr. Macnaughten and Colonel Dixon—Istimrari parganah of Phooliya separated from Ajmer—The Sepoy Mutiny in Nasirabad in 1857—Famine of 1868-70—Lord Mayo's Durbar at Ajmer in October, 1870—Maharana Takht Singh of Jodhpur leaves Ajmer without attending the Durbar—Ajmer placed under the Political Department of Government in 1871—Railway comes to Ajmer in 1875—Rapid increase of population of Ajmer—Visits of Czarewitch, Amir Habibullah Khan and Her Majesty the Queen Mary—Ajmer contribution in the Great War of 1814-18—Ashworth Committee Report on Ajmer-Merwara—Ajmer elects a member to the Central Legstative Assembly—Ajmer-Merwara placed under Home Department of the Government of India and other changes in administration in 1937 A.D.—Comparison of Revenue and and Expenditure of Ajmer-Merwara during different periods pp. 200-228

CHAPTER XVIII.—RULERS OF AJMER.

I. Dynasties of Rulers from 600 to 1940 A.D. p. 229

II. Names of Sovereigns who ruled Ajmer according to dynasties, with dates from 600 to 1940 A. D. pp. 229-231

III. Governors of Ajmer with dates, from 1558 to 1940 A.D ... p. 231-232

IV. Agents, Governor General, Rajputana and Chief Commissioners of Ajmer-Merwara with dates, from 1832 to 1940 A.D. ... p. 233-237

V. Local Officers, Superintendents and Commissioners of Ajmer, with dates, from 1818 to 1940 A.D. pp. 238-240

CHAPTER XIX.—CHRONOLOGY OF AJMER.

Dates of important events in the history of Ajmer, from its foundation to 1940 A.D. during the Chauhan, Pathan, Mahratta, Rathor and British Rule pp. 241-260

PART III.—ADMINISTRATION.

CHAPTER XX—GENERAL ADMINISTRATION.

Chief Commissioner, Commissioner and Assistant Commissioner; the various offices they hold and their functions. Various branches of Administration administered by officers from the United Provinces, the Punjab, Bombay and Sindh... pp. 263-64

JUDICIAL ADMINISTRATION—Civil and Criminal powers ... pp. 264-66

POLICE—Police in old days—Its history—Police Circles pp. 266-67

AJMER CENTRAL JAIL—Description—History—Prison Manufactory pp. 268-269

COURT OF WARDS—Constitution—History—Estates under management pp. 269-270

EXCISE—Excise laws—History of Excise in Ajmer—Staff—Exciseable articles—Shops—Excise-revenue from 1850 to 1940 A.D.—Income and Expenditure pp. 270-272

INCOMETAX—Incometax Officer—Incometax Revenue pp, 272-273

STAMPS AND REGISTRATION—Stamps Income—Compulsory and Voluntary registration pp. 273

PUBLIC WORKS DEPARTMENT—Rajputana P. W. D.—Now under Central P.W.D.—Sub-Division—Activities of the division—Recent P. W. D. work—Executive Engineer in Charge of Famine Works ... pp. 273-275

FOREST DEPARTMENT—History—Ajmer Forest Regulation—Forest area—Waste lands—Government forests—Extent—Forest staff—Forest area before and after retrocession of parts of Merwara to Mewar and Marwar pp. 275-276

COOPERATION—Co-operative Credit movement—Its history—Number of Co-operative societies—Working capital—Work in urban areas—Better Living Societies... pp. 277-278

GOVERNMENT TREASURY—Sub-treasuries pp. 278-279

CHAPTER XXI.—LAND AND LAND REVENUE

Proportion of *Khalsa* and *Istimrari* area—Description of Khalsa land—Physical features—Situation in arid zone—Causes of small rainfall—Recurring bad seasons—Irrigation—Tanks and *Nadies*—Colonel Dixon's work in excavating tanks—Mewar and Marwar States benefited by tanks in Merwara—Number of tanks—Number of wells in the district—Proportion of cultivated area in Ajmer and Merwara—Revenue Administration—Tahsils—Various Revenue Settlements from 1818 to 1940—Number of villages settled—Extent of settled area—Villages well-known for certain produce. pp. 280-286

CHAPTER XXII.—ISTIMRARDARS, JAGIRDARS AND BHUMIAS.

Origin of Istimrari estates—Definition of Istimrari estates—Bhinai and Sawar alone recognised as Istimrari estates till 1873 A.D.—Istimrari *sanads* given in 1875 A.D.—Sixty-six Istimrari estates—Revenue and rent roll—Classes of Istimrari estates—sixteen Tazimi Istimrardars—Order of precedence—Heads of families—Oldest and youngest estates—Fifteen out of sixteen Istimrari estates are held by Rathor Rajputs, descendants of Rao Jodha of Marwar—Genealogical Table showing origin of the various Istimrari estates—Rights and privileges of Tazimi and non-Tazimi Istimrardars—Their obligations—Istimrardars most benefited by British Government—History of the Tazimi Istimrari estates with their revenues.

Bhinai	*Tantoti*	*Bagsuri*	*Para*
Bandanwara	*Barli*	*Ptsangan*	*Sawar*
Deolia	*Kerot*	*Junia*	*Kharwa*
Deogaon Baghera	*Masuda*	*Govindgarh*	

Statement showing the area and income of all Istimrari estates of Ajmer, and the revenue they pay to Government pp. 287-306

II.—JAGIRDARS.

Varieties of revenue-free holdings—*Jagir, Milk, Bhum*, defined—Nature of Jagirs—Three classes of Jagirs—Fiftyfour Jagir estates—Sovereigns, and the jagirs they granted—Religious Institutions and the jagirs they enjoy—Amount of Jagir revenue—First class Jagirdars and the villages they hold—Rajgarh and Gangwana jagirs—Their history—History of the Pushkar jagir—Firmans of Emperor Jahangir and Shahjahan. pp. 307-311

III.—BHUMIAS.

Definition—Origin of Bhum—109 Bhum holdings—Bhumias, a feudal militia—Total area of Bhum land and *malguzari* pp. 311-312

CHAPTER XXIII.—FAMINES IN AJMER-MERWARA.

Natural conditions of Ajmer-Merwara—Frequent famines—Famine always present in Rajputana—Earliest recorded famine in 1613 A.D.—Famines before British times—Successive famines during the British period—Detailed accounts of famines—Four great famines of 1868-70; 1890-92; 1898-1900; 1905-6; and the great famine of 1938-40 A. D.—Relief works—Revenue collections—Migrations—Expenditure during these famines—Cost of each famine—Organised looting in 1891 famine—Famine works during 1938-40 famine—Fodder relief—Over 5½ crores units relieved in the famine of 1939-40—54% of rural area on famine relief—Medical arrangements—Hard conditions for women with infants in arms—Necessity of amending famine code—General observations on famines—Measures for preventing famines, and to deal with the famines when they occur—Col. Dixon's suggestions to prevent famine—Construction of tanks—Settlement demands to be according to produce each year—How Col. Dixon dealt with famines—Mr. La Touche disapproves change of Col. Dixon's policy—Sad plight of agriculturists in Ajmer-Merwara—More revenue remission given during the last thirty five years—Government expenditure on famines during the last fifty years larger than the revenue collected during the same period—Measures to prevent famine, in the province enumerated—Statement giving the yearly harvest outturn from 1900 to 1940.—Another Statement giving the yearly remissions of revenue during the same period, pp. 313-337

GHAPTER XXIV.—LOCAL SELF-GOVERNMENT.

I.—MUNICIPAL COMMITTEE. AJMER.

History of the committee—First Municipal Regulation for Ajmer Merwara in 1886—New Municipal Regulation of 1925—Supersession of Municipal Committee in 1934—A nominated committee appointed—Work done by the nominated ccmmittee—Elected Committee restored in May, 1939—Executive staff—Composition of committee and sub-committees—Growth of Municipal finances during the last 50 years.

Water Supply Construction of Foysagar—Water from Budha Pushkar—Agreement with the Railway for water-supply from Budha Pushkar—Bhaonta water supply—Measures taken to increase water supply for Ajmer—Examination of supply sources by various officers sent by Government of India—Ajmer requires twenty lakhs gallons a day—Chambal river water supply scheme. *Drainage.*

II.—AJMER MERWARA DISTRICT BOARD.

Its foundation—Composition of the Board—Sources of its income—Details of receipts and expenditure in 1939-40 pp. 338-346

CHAPTER XXV.—EDUCATION.

GOVERNMENT COLLEGE, AJMER—First English school established in 1836 and High School in 1847—College building in 1868—Condition of College in 1872—College raised to a Degree College by the efforts of Ex-students' Association in 1896—College courses for Arts and Science—Staff—Students—Clubs and Unions in College—Buildings—Playgrounds—Influence of Government College, Ajmer in Rajputana—Desirability of a Universiiy for Rajputana.

SECONDARY EDUCATION—Number of secondary schools Government and other High Schools—six High Schools in Ajmer.

BOARD OF HIGH SCHOOL AND INTERMEDIATE EDUCATION—Its constitution—Courses of High School and Intermediate Education—Examinations conducted by it—Its—finances. GIRLS' EDUCATION.—Neglect of it—Three High Schools for girls two of which are christian mission schools—Middle schools—Literacy of women—Hindus backward in secondary and primary education—Muslims in advance of Hindus—Number and percentages of Hindu and Muslim boys and girls at school.

PRIMARY EDUCATION:—Its history—Superintendent and Inspectors of education—Number of primary schools—Compulsory primary education not yet introduced—Progress of primary education under the Municipal committee, Ajmer—Education in rural areas pp, 347-359

CHAPTER XXVI.

MEDICAL AND PUBLIC HEALTH.

I.—GENERAL HOSPITAL AT AJMER.

Its history—New Victoria Hospital—Its cost—Accommodation, inadequate—New out-patient blocks—Various wards of the hospital and arrangements for treatment—'X' Rays Laboratory—Operating theatres—Tuberculosis wards—Anti-Rabic treatment—Isolation block—Staff of the New Victoria Hospital—Vaccination known in ancient India—Hospitals in Ajmer-Merwara—Their expenditure and income—Women's Mission Hospital, Nasirabad,—Its history and work. Church of Scotland Women's Mission Hospital at Ajmer—Maternity Home and Child Welfare Centre, Ajmer—Child Welfare Clinics at Ajmer and Beawar pp. 359-367

II —PUBLIC HEALTH.

Appointment of Health Officer—Death rate—High infant mortality—Tuberculosis spreading—General observations—Requirements of Ajmer-Merwara in matters of Public Health—Government aid necessary pp. 367-370

CHAPTER XXVII —MILITARY.

Establishment of Nasirabad Cantonment in 1818—Establishment of Merwara Battalion—Its history—Deoli Irregular Force—Erinpura Irregular force—Ajmer, now a centre for recruiting—Auxiliary and Territorial Forces—NASIRABAD CANTONMENT.—Its original strength—Its area and situation—Its important strategical position—Objects of the Nasirabad garrison—Its history—Hospitals—Bungalows—Rifle Ranges,—Artillery Range—Commissariat—Transport,—Stack yards—Water supply—Parade grounds at Nasirabad—Bishop Heber's account of Nasirabad in 1825 A. D.—Civil station of Nasirabad—Municipal and judicial work there—Cantonment committee—Water supply pp. 371-378

CHAPTER XXVIII.—B. B. & C. I. RAILWAY, METRE GAUGE.

Increase of population due to Railway—Railway first came to Ajmer on 1st August, 1875—Opening of Malwa Branch—Fares charged per station, not on miles—communitions greatly benefited by Railway—Rajputana Malwa Railway originally a State Railway—Management given over to B. B' & C. I. Railway—Government will resume management in 1942—Principal Railway buildings and offices in Ajmer—RAILWAY WORK SHOPS—Officers and men—Work done in Workshops—Various departments in Locomotive shops—Building Locomotives in the Ajmer Shops—CARRIAGE AND WAGON SHOPS—Work done in them—Cost of various classes of Carriages—Various departments of these shops—Number of operatives and wages—Chemical and Metallurgical Laboratory and Testing House—Making of steel—Analysis work—RAILWAY STATION, AJMER—RAILWAY HOSPITAL—Branches—Out-patients block, surgical and other wards,—Medical Officers—Statistics—Staff—Number of beds—Expenditure—THE RAILWAY INSTITUTE—Amenities, it provides—Membership—Managing committee—Income and expenditure—BISSET RAILWAY INSTITUTE—RAILWAY POWER HOUSE—Welfare work pp. 379-390

PART IV.—PUSHKAR AND MERWARA.

CHAPTER XXIX.—PUSHKAR.

Picturesque situation—sanctity of Pushkar—*King of Sacred places*—no living thing allowed to be put to death in Pushkar—Cattle Fair, most important in Upper India—Antiquity—Coins—Pushkar, mentioned in *Ramayana* and *Mahabharata*—Inscriptions of 125 A.D.—old inscriptions found in Pushkar—Origin, *Padam Purana*—History of Pushkar—Rise of Buddhism—Jain Raja Padmasen, Padmavatinagari—Its ruin—Restoration by king Narhar Rao—Temples at Pushkar—full descriptions and history of Varahji Temple, Brahmaji Temple and temple of Padmnath—Savitri—Modern Temples—History and descriptions of Bihariji Temple, Sri Rama Vaikuntha Temple and Rangji Temple—Succinct acoount of Sri Vaishnava Sect of Hindus and its branches—Mahadeo Temple built on remains of Jai Appa Scindia—Other Temples described—Ghats—forty-six ghats of Pushkar—description of each ghat—History of *Panch Vir ghat* and other important ghats—Jahangir's pavilions at Pushkar—inscription—History of *Badi* and *Chhoti Bastis* of Pushkar—Environs of Pushkar—Beautiful places in Nagpahar. pp. 391-414.

CHAPTER XXX.—MERWARA.

Its situation and Name—boundaries—Passes and Lakes—Agricultural facilities—Fauna—Climate—Origin of Mers—Chita and Barar—Katats and Khans, villages of Brars—Katats and Goras—Chauhan Mers,—descendants of Dhara Nath Parmar—descendants of Gehlot Rajputs and Mina wives—all Rawats and Merats worshipped Hindu gods, and had same customs—Merats joining Muslims since Montford Constitution.

HISTORY OF MERWARA—Gujars a warlike tribe—Mers defeat Qutubuddin Aibak—Hammir conquered Merwara—Maharana and Lakha and Mokal—Mers harass Emperors Jahangir and Aurangzeb—M. Nainsi's invasions—Sawai Jaisingh's invasion of Merwara—Haji Khan of Athoon—Mahratta governors of Ajmer invade Merwara—extent of Mer depradations on all sides—their strength—Blackmail paid to Mers—British invasions of Merwara—Force under Colonel Hall—Reports that British army consisted of Brahmins and women—full account of joint invasion of Merwara by the Maharana of Mewar and the British—Thakur Salim Singh, Bopat Khan and others—Claims of Masuda and Kharwa—Mewar and Marwar hand over their portions to British Government on certain terms—Renewal of agreements—Several attempts of Mewar and Marwar to get back their portions—Last attempt in 1866-67.—A.D.—publication of *Story of Merwara* in London—Maharana in 1874 asked for Neemuch, Jawad and Jiran in exchange for Mewar Merwara—Abolition of Merwara Battalion and Mewar Bhil corps—It results in retrocession of portions of Merwara to Mewar and Marwar in 1937 A.D.—Loss of Ajmer-Merwara by this retrocession—Rain-fall in Merwara—Tahsils in Merwara—Administration of Merwara—Chief town, Nayanagar, founded in 1835 by Colonel Dixon—History of its growth—Beawar, a misnomer—correct name, Nayanagar—Educational institutions in Nayanagar—It is a trade centre—Weaving Mills and Cotton Presses at Nayanagar pp. 415-437



HAR BILAS SARDA.

INTRODUCTION.

Ajmer is one of the most beautiful cities in India. Picturesquely situated in a valley surrounded by high hills, and adorned with two fine lakes; abounding in romantic spots, hoary with age and historic associations, resting in the shadow of one of the most renowned fortresses in the East, nature has endowed Ajmer with the attractions of lake and hill scenery. British Political Officers who have come to Ajmer after serving in Kashmir, have said that Ajmer during the rains reminded them of Kashmir. Ajmer enjoys the distinction of having been the Capital of India during the twelfth century, when its Chauhan Kings were Emperors of India and ruled the whole of Upper India.

The splendid situation of Ajmer marking the highest elevation of the plains of Hindustan and the centre of a region inhabited by warlike races, famous for their unsurpassed courage and valour, has made Ajmer not only a place of supreme strategical and political importance, but the cynosure of all eyes. Traditions of chivalry unequalled in history; events occuring here, which decided the fate of the Indian empire more than once, and the first place it occupies in the religious sentiments of the people, both Hindus and Muslims, owing to Pushkar, the "King of Sacred places" of the Hindus, and the shrine of the "Chief of the Muslim Saints," Khwaja Muinuddin Chishti, have invested Ajmer with an importance, which added to its natural beauties, its superb situation, and its political distinction have placed it on a high pedestal amongst the cities of India.

> Where'er we tread it is haunted holy ground
> No earth of thine is lost in vulgar mould
> But one realm of wonder spreads around
> And all the muses' tales seem truly told.[1]

The far-famed fortress of Taragarh is as famous as the celebrated fort of Chitor. Its greater strategical importance however, made it a constant factor in the varied drama of political power in this great country, and also the aim of every one who sought supremacy in India, whether he was an Arab or an Afghan, a Mughal or a Marhatta or a Briton.

1. Byron: *Childe Harold*, Canto II.

The renowned Adhai-din-ka-Jhonpra, one of the greatest monuments of architecture in India, is a rare relic of the proud and palmy days, when, as the centre of political gravity, Ajmer became the premier city in India under Visaldeva Vigrahraj, whose glorious exploits are engraved on the Siwalik pillar in the Firozshah's Kotla at Delhi. The entrancing beauty, of the Anasagar Lake enchants the eye and charms the mind. When during the rains, the god of gladness, with a parting smile, sinks behind the Nagpahar, and its rays striking the crystal waters of the lake dissolve into the colours of the rainbow, the scene fills the mind with rapture, and Byron's famous lines come to mind:

> Slow sinks, more lovely ere his race be run,
> Along Morea's hills the setting Sun;
> Not, as in northern climes, obscurely bright,
> But one unclouded blaze of living light;
> O'er the hushed deep the yellow beam he throws,
> Gilds the green wave that trembles as it glows.[1]

With the fall of the Mughal Empire, the prosperity of this historic city suffered an eclipse. But with the advent of the British, and particularly since the coming of the Railway, Ajmer has, been making steady progress. This book tells the story of its foundation and its chequered career under the Afghans, the Mughals, the Mahrattas, the Rathors and the British, and its present condition, political, administrative, social and cultural.

Not only have the results of the latest researches, having any bearing on the history of Ajmer been incorporated in the book, but all desirable information about the place is given, the object being to make it as informing as possible to all classes of readers, to visitors to Ajmer, to students of its history, its administration and its institutions, as also to its residents, official as well as non-official.

I must acknowledge my obligations to the Hon'ble the Chief Commissioner, the Commissioner and the various officials of this province, as also to the Principal of the Mayo College, Ajmer and the Agent of the B. B. and C. I. Railway and other local Railway officials, and Mahamahopadhyaya Dr. G. S. Ojha who all kindly gave me the information I asked for. I am much obliged to Mr. P. Seshadri, Principal of the Government College, Ajmer for his valuable suggestions, and his help in seeing the book through the Press, as also for the foreword he has kindly contributed.

HAR BILAS SARDA

10th May, 1941.

1. Byron: *Curse of Minerva.*

PART I.

DESCRIPTIVE.

Chapter I—Ajmer-Merwara pp. 17-22
Chapter II—City of Ajmer pp. 23-36
Chapter III—Growth of the City of Ajmer pp. 37-48
Chapter IV—Taragarh pp. 49-59
Chapter V—Anasagar and the Baradaries pp. 60-65
Chapter VI—Visalsar pp. 66-67
Chapter VII—Adhai-din-ka-Jhonpra pp. 68-82
Chapter VIII—Dargah Khwaja Sahib pp. 83-99
Chapter IX—Magazine (Akbar's Palace) pp. 100-103
Chapter X—Chashma.... pp. 104-107
Chapter XI—Mayo College pp. 108-113
Chapter XII—Nasiyan (or Red Temple) pp. 114-115
Chapter XIII—Foysagar p. 116
Chapter XIV—Rajputana Museum pp. 117-120
Chapter XV—Ajaipal pp. 121-122
Chapter XVI –Minor Sights pp. 123-134

CHAPTER I

AJMER-MERWARA

AJMER-MERWARA is a small province of British India lying in the centre of Rajputana—the land of chivalry and ancient tradition—and is surrounded by the Rajput States of Marwar on the west, Kishangarh and Marwar on the North, Jaipur and Kishangarh on the east, and Mewar on the south. It comprises a total area of 2,367·6 square miles, and has a population of 5,06,964.[1] It lies[2] between North Latitude 25° 24′ and 26° 42′ and East Longitude 73° 45′ and consists of the two sub-divisions, Ajmer and Merwara (areas 2,069 and 298 square miles respectively). Ajmer is 80 miles north to south, and 50 miles in breadth. Merwara is 48 miles long and 15 miles in breadth.

Hills.—The Aravalli Range runs through the province north to south, and divides the plains of the Rathors from the high tableland of the country of the Sesodias. The range commences at the ridge of Delhi—famous in the history of the Sepoy Mutiny of 1857 A.D.—lies low till it reaches the northern borders of Ajmer, and assumes its full height where stands the city of Ajmer. After a little break, a few miles south of Ajmer, it reappears in the form of a compact double-range, enclosing the Beawar Tahsil near Todgarh, where at Goramji it attains a height of 3,075 feet, the average level being 1,800 feet above the sea. Breaking thence into hills and valleys, it leaves behind the southernmost point of Merwara, and finally ends in the group of hills known throughout the country as Abu Raj, Mount Abu, the only hill-station in Rajputana, and the head-quarters of the Resident in Rajputana and Chief Commissioner of Ajmer-Merwara.

Rivers:—The hills between Ajmer and Nasirabad mark the watershed of India. The rain falling on the eastern side is drained off by the Chambal into the Bay of Bengal, and that on the western side is carried by the Luni river into the Ara-

1. The population and area have been reduced from 5,60,292 and 2710·689 miles respectively by the transfer of certain portions of Merwara to the Mewar and Marwar States.
2. Ajmer-Merwara Gazetteer, by C. C. Watson, 1904.

bian Sea. Being the centre of the watershed it could not have any rivers. The Saraswati comes from Marwar and after passing Pushkar joins the Sagarmati at Govindgarh. The Banas which rises in the Aravalli hills 40 miles north-east of Udaipur, passes near Deoli and falls into the Jumna, only touches the south-eastern frontier of Ajmer. The Khari[1] which originates in the hills near the village Brijal in Merwara, and falls into the Banas river in the Sawar estate, and the Dai which begins in the Rajgarh hills and joins the Banas near Deoli, also affect only a small south-eastern portion of the district. The Sagarmati, so called because it falls into the Sagar (Arabian Sea), takes its rise in the Ajaipal Hills, and after nearly circumscribing the town of Ajmer, flows by Bhaonta and Pisangan to Govindgarh, where the Saraswati from Pushkar meets it.[2] The united stream then enters Marwar, assumes the name of Luni, and after passing through and fertilizing a large portion of that State, discharges itself into the Gulf of Cutch. There are two other rivulets, the Balad river which originates in the Borwa hills and goes to Marwar, and the Nai which rises in the village Chang in Merwara and also goes to Marwar[3].

Lakes.—The natural lakes are only the two Pushkars in Ajmer, and those at Sargaon and Karantia in Merwara, the one at Sargaon alone being used for irrigation purposes. Of the artificial lakes, the majority were constructed by Colonel Dixon (Superintendent and Commissioner, 1842-57 A.D.), who has left his mark on the administration of the province.

Forts.—With the exception of the celebrated Garh Beetli or Taragarh at Ajmer there are no big forts in the district. Small forts exist at Rajgarh, Srinagar, Arjunpura and Sawar. In Merwara, there are forts at:—

1. Athoon, built by Duda Khan, about six hundred years ago.
2. Borwa, built by Maharana Bheem Singh about 1819 A.D.
3. Jhak, built by Thakur Devi Singh of Masuda in 1819 A.D.
4. Kot Kirana, built by Maharaja Man Singh of Jodhpur.
5. Bagdi, built by Maharaja Man Singh of Jodhpur in 1811 A.D.

6 and 7. Barar and Jaitgarh, built by the Thakur of Badnor (Mewar.)

Fauna (Wild animals).—There is little cover for large game. An occasional tiger is to be met with in the Pushkar

1. "Named from containing a quantity of *Khar* or carbonate of soda."—Some Account of the General and Medical Topography of Ajmer by Dr. R. H. Irvine M. D., 1841 A.D. 2. Thornton's Gazetteer. p. 18.

3. Besides these, there are some nallahs which flow during the rains. They are:—Balai Khera and Raitan Khera nallahs; Sangarwas nallah; Lulwa nallah; Shamgarh nallah; Biliawas nallah; Radhona nallah; Samel nallah; Mavela nallah; Ada nallah; Rai Kana nallah and others.

and Merwara forests. Leopards and hyaenas are to be met with in the hills. Wolves are rare. Wild hog, Black buck (antelope, cervicapra L.), Ravine deer, Chinkara (Gazella-bennetti, Sykes) and Nilgai or blue bull (Boselaphus trago-camelus-Pallas) are met with in Ajmer. There are only a few Sambhars (Rusa unicolor Kerr) and so their shooting is prohibited. Of small game, the following are found in Ajmer-Merwara :—

(*a*) Indian bustard. (*b*) Florican (during rains). (*c*) Small Sand grouse. (*d*) Large Sand grouse (rare). (*e*) Quail (fairly common). (*f*) Hares. (*g*) Grey partridges (common). (*h*) Pea-fowl (shooting prohibited). (*i*) Geese and ducks. (*j*) Snipe.

Flora.—Topographical features, drought and frost are the three important factors which militate against the growth of vegetation in Ajmer-Merwara. Owing to these adverse factors, its flora is of a xerophytic type. It consists of dry miscellaneous forest composed of a number of species common to Rajputana. This xerophytic type of vegetation is more vulnerable to bad treatment than other forests.

The above mixture of trees and bushes constitutes the prevailing type of vegetation for Ajmer-Merwara, particularly in all wastelands north of Billiawas forest. To the south of this forest other species come in sparsely. These include the following :—

1. Goliadho (Anogeussus latifolia).
2. Ghantolan (Randia dumetorum).
3. Passai (Dalbergia lanceolaria).
4. Umbia (Saccopetalum tomentosum).
5. Kankaran (Flacourtia spida).
6. Lemkana (Bridelia retusa).
7. Black Siris (Albizzia lebbek).
8. Kar (Sterculia urens).

The distribution of the species follows two or three more or less clearly marked zones of growth. The highest and steepest slopes carry almost pure salar (Boswellia thurifera). If the ridge is precipitous, it is devoid of all growth, as exemplified by the Nagpahar forests.

On the middle slopes and lower ridges and stretching down to the nallahs below is found the *Dhokra* (Anogeissus pendula) forest sometimes almost pure, but generally well mixed with its common associates. On the flat ground at the foot of hills are to be found Bor (Zizyphus numularia), Kumta (Acacia rupestris), and Arinja (Leucophloea) with Khejra (Prosopis spicigera) mixed with many shrubs and Falsas, Dhamaṅ etc., (Grewias).

Large nallahs are stocked liberally with Dhak (Butea frondosa), Kadam (Mitragyna parvifolia), Jamun (Eugenia Jambolana); while the shrubs are chiefly Negan (Vitex

negundo), and Jhaon (Tamarix gallica). Bamboo (Dendrocalamus strictus) is found on the higher slopes of the Nagpahar and Taragarh forests. There is a sprinkling of date-palm (phoenix Sylvestria) in some nallahs of the forests.

Forests.—In ancient times the hills about Ajmer were covered with scrub; and Merwara even in 1819, three years before it came under British rule, was described by Mr. Wilder, the first Superintendent of Ajmer, as an impenetrable jungle; but the province is now practically denuded of trees.[1]

The more important species composing the main type of the crop are as follow :—

Trees.

1. Kumta (Acacia rupestris).
2. Salar (Boswellia thuri-fera.)
3. Khejra (Prosopis spicigera.)
4. Arinja (Acacia leucophloea.)
5. Babool (Acacia arabica.)
6. Khair (Acacia catechu,)
7. Neem (Melia indica.)
8. Khoulasi (Dichrostachys cinera.)
9. Jharbor (Zizyphus nummularia.)
10. Dhokra (anogeissus pendula).
11. Barh (Ficus bengalensis.)
12. Semal (Bombax mala-baricum.)
13. Pipal (Ficus religiosa.)
14. Tambolia (Ehretia laevis.)

Shrubs and bushes.

1. Thor (Euhorbia nivuli.)
2. Firangan (Grewia pilosa.)
3. Gangan (Grewia ripulifolia.)
4. Halepan Salepan (Securinega obooata.)
5. Dhasna (Rhus mysorensis.)
6. Ber (Zizyphus jujuba.)
7. Arni (Clerodendron phlomoides.)

Mineralogy.—Lead, iron, copper, and silver are to be found in Ajmer; garnet and aquamarines in the Sawar Parganah; mica in Kharwa, Sanod, Goela and more so in Merwara, where also is to be found asbestos near Sendra, hæmatite near Saroth, and copper and lead in the south.

The lead mines of Ajmer yielded a revenue of Rs. 5,000 to the Mahrattas. Mr. Wilder, worked them, and annually produced 10,000 to 12,000 maunds of lead, which was sold at Rs. 11 per maund to the Ajmer Magazine. The mines were closed in 1846 A. D. Ajmer lead is purer and of a better quality than European piglead, but want of fuel and cheap transport militate against the mines being worked at a profit.

Iron is found in Ghugra ghati, Lohagal, Kabra hill in Pushkar. Col. Dixon obtained iron ore from Kishenpura and Lohagal. It is, however, nowhere remunerative.

1. "The demands of the town of Beawar, of the cantonment of Nasirabad, and for wood to burn lime for the tank embankments joined to the absence of all attempts at replacing what was destroyed, left but few trees in any accessible part of the district."—Mr. Watson's Ajmer-Merwara Gazetteer, page 58.

Thornton's Gazetteer says :—

The mountain of Taragarh contains lodes of carbonate of lead, worked from time immemorial by the natives. The demand for the article is, however, so small, that little if any profit is derived from the working. There are also ores of manganese in the same mountain, and indications of copper, besides some lodes of ore of that metal *in situ*. Iron ore is abundant and yields a metal of good quality. The soil in many places is much impregnated with mineral salts, especially carbonate of soda.

Mica and garnet mines are at present being worked in Ajmer and Merwara, and the industry gives employment to several hundred people.

Stone is abundantly quarried in the district and is used in roofing houses, which in other parts of India is done by wood. Door-frames of stone are also made in Ajmer. Stone beams from 15 to 20 ft. long, and slabs 12 to 14 ft. long by 3 to 5 ft. wide are quarried in Srinagar, about 14 miles from Ajmer. Khodan also supplies stone slabs. Marbles of various colours are quarried in the vicinity of Ajmer.

Industry.—There are 33 Joint Stock Companies with an authorised capital of Rs. 1,18,76,940, and a paid capital of Rs. 37,31,642, and there are 49 factories in the province.

Trade and Commerce.—In the old days, not only was Ajmer the *entrepot* for the trade between Bombay and Upper India, but was the centre for the trade of Rajputana. In the early days of the East India Company, a factory was opened in Ajmer (1614 A.D.) by Mr. Edwards, subordinate to that of Surat. Ajmer was for many years the chief mart for the exchange of European goods and the produce and manufactures of Rajputana and Upper India. Pisangan, in Ajmer, was the principal mart for *Khajrod* tobacco, much appreciated in Rajputana, and which even now is exported largely to Marwar, Jaipur, Bikaner, Jaisalmer, and Upper India. Beawar, owing to its situation at the confluence of Marwar and Mewar territories, has supplanted Ajmer as the commercial centre of the Province.

People.—"The people are industrious, well-behaved, of fine physique, and possess powers of endurance." The total population of the province before the rendition of certain portions of Merwara to the Mewar and Marwar States was 5,60,292 (Census of 1931 A.D.). The rural population was

3,83,850 and urban 1,76,442. Of these, there were[1]:—

Hindus	4,54,006
Mussalmans	97,133
Christians (including British troops) ...	6,947
Sikhs	341
Parsees	301
Others (Buddhists, Jews, and tribal) ...	1,564

In other words, 81 p.c. were Hindus, and 17 p.c., Mussalmans.

Communications.—There is 106 miles of railway running through the district.

The total length of metalled roads is 248 miles and of unmetalled roads, 274 miles. These were made principally as famine works. There are dak bungalows for the use of Touring Officers.

There are at present (1-11-39), 53 Post Offices and Branch Post Offices, and eleven Telegraph Offices, in addition to those at the railway stations. A list of dak bungalows and Post and Telegraph Offices in Ajmer-Merwara is given in Appendix B.

CHAPTER II

CITY OF AJMER

THE city of Ajmer is situated at the foot of the hill on which is perched the renowned fortress of *Garh Beetli*, now called Taragarh (Star Citadel). The town covers the entire valley between the Taragarh and the Madar Hills, and lies between 26° 27′ North and 74° 37′ East.

The plateau, on which the city of Ajmer stands, marks the highest elevation of the plains of Hindustan, and from the hills which surround it, the country slopes to all points of the compass.

Remarkable for its picturesque situation and its strategical importance, the city of Ajmer lies hemmed in on all sides by hills, well guarded like a gem of peerless beauty and brilliancy, and is associated with hoary tradition and ages of chivalry and war that have gone for ever. Mr. Caine says:—

"It is an ancient, beautiful city, full of interest, both historical and architectural, its gay busy bazars and its old houses with carved fronts, some of which are amongst the finest in India, giving added attraction to its superb situation. A well built stone wall with five gateways surround the city."[1]

Mr. Victor Jacquemont, the French Naturalist who visited Ajmer in 1832, says: "Ajmer is the prettiest place I have seen in the plains of India."[2]

"It is situated on a valley or rather basin, which, though rocky, is very picturesque and beautiful, and surrounded by hills. On the base and lower slope of one of the hills the town is built. It is surrounded by a wall of stone."[3]

Ajmer is at its best in the rains, when the surrounding hills are all draped in green; the lakes of Ana Sagar, Visla, and Foy Sagar are full; and the waterfalls of *Chashma*, *Antedh-ki-Mata*, and *Baij Nath* add to the beauty of the mountain scenery; the fine hill streams in the glens of *Chavanda*, *Agastaji*, *Gaukund*, *Panchkund and Kanbai*,

1. Picturesque India, page 77.
2. "Letters from India" by Victor Jacquemont, 1834 A.D.
3. Thornton's Gazetteer, p. 16.

and the trickling of water everywhere in the hills extend tempting and irresistible invitations to the citizens to visit them in merry picnic parties.

Ajmer is rich in beautiful and picturesque spots in the surrounding hills, where there are several small waterfalls, and *nallahs* run with water; wild flowers, shrubs, and grass abound, and the pleasure of hill-climbing and the enjoyment of beautiful scenery may be combined with worship. *Chavanda*, *Ajaipalji*, *Baij Nathji*, *Anted*, *Agastaji-ki-Gupha*, *Kanbai*, *Gaurikund-ki-Mata* and *Panch kund* are the principal sacred places of public resort. People go there picnicing all the year round, more frequently during the rains.

Though roses (for which Ajmer is famous) are at this time of the year in their decline, the much-prized and sweet-scented Ajmer *chameli* is in full bloom, and the whole atmosphere is charged with that sweet contentedness and enjoyment which beauty, combined with plenty, provides. Few sights afford more delight than the entrancing beauty of the scene from the Ana Sagar *bund* on a fair evening after rain, when, amid the play of endless colours, the sun veils itself behind the purple hills that surround the clear blue lake, and light slowly melts into darkness. This scene once enjoyed is never forgotten.

Owing to its situation and the natural strength of the fortress of Taragarh. which overlooks it, the town of Ajmer, like the famous Koh-i-Noor, has always been a prize in the hands of the victor. Being "the key to Rajputana," as Colonel Tod calls it, its importance as a *point d'appui*, in the midst of a country inhabited by a brave and warlike people, divided into clans and forming separate kingdoms and States, has always been readily recognised by those who have striven for the mastery of Upper India.

Ajmer is situated in the centre of the Rajputana-Malwa Railway line, being 305 miles north of Ahmedabad (677 miles from Bombay), 234 miles south west of Agra; 271 miles south of Delhi, *via* Jaipur and Bandikui and 235 miles *via* Phulera Rewari cord line; and 393 miles north of Khandwa—the four termini of the Railway system.

Climate.—The climate of Ajmer is one of the healthiest in India, particularly bracing in the winter; the seasons are all moderate, and the air is dry and hot in summer and cold and bracing in winter, particularly in December, January and February, when hoar frost not unfrequently covers the ground.

The level of the province varies from one thousand to two thousand feet above sea level. The average temperature is, therefore, much moderated and is generally lower than the latitude would indicate. The place is singularly free from cyclones, earthquakes and violent storms, and is a good place to live in in summer. A couplet says:—

सियालो खाटू भलो, उंदालो अजमेर।
नागीनो नितका भलो, सावण बीकानेर॥

"Khatoo (in Marwar) is pleasant in winter, and Ajmer in summer; Nagor is pleasant all the year round; Bikaner is good in the rains." This may be explained by a comparison of the mean temperature in summer of Ajmer with that of other cities in Upper India, as well as by the fact, strange as it is, that Ajmer never has more than a week of continuous heat. Four or five days of heat, and there is either a mild dust storm or a mild shower to cool the air. Writing in 1841 A.D., Dr. R. H. Irvine says[1]:—

> The close saturated atmosphere is not often experienced, though occasionally very close days and nights happen. The thermometer averages 84 degrees: whenever the mercury rises to 88 degrees or 90 degrees, rain speedily will fall.

Since then there has been a change. During the 58 years ending 1938 (1881-1938), the maximum temperatures recorded in the shade were 116·9 degrees in June 1894, and 114 in May 1912; the minimum being 27 on 15 and 16 January, 1935, (20 degrees below normal) and 29 on 20 January, and 30 on 1 February, 1905. A temperature chart giving the maximum and the minimum for the last 60 years is given in Appendix B.

The average maximum and minimum temperatures for the decades following 1901 A. D. are:—

Years	Maximum	Minimum
1901—1910	110·4	44·
1911—1920	109·9	37·6
1921—1930	108·7	34·6
1931—1937	109·7	32·4

The average mean temperature of four representative months at Ajmer for the last quarter of the nineteenth century was:—

January	59·4	degrees.
May	91·5	„
July	84·9	„
November	67·9	„

1. Medical Topography of Ajmer, p. 66. (1840 A.D.)

The average annual rainfall is 21·2 inches; the lowest recorded was 8·18 in 1891-92 A. D., and the highest, 41 inches in 1908 A. D.

Language.—The Hindus, with the exception of those who have come from outside Rajputana, speak either the Hindi or the Marwari dialect of it. The lower classes of Mussalmans speak Marwari and the upper classes, Hindustani. Learned pandits sometimes talk in Sanskrit, and the English educated Indians use the English language in official intercourse.

Arts and Manufactures.—Dyeing and lace-making are the principal manufactures of Ajmer. English muslins and *silks* are dyed in different colours and beautiful designs, and are used principally by ladies of higher classes for *aurahnas* and *kanchlees* (kind of bodice). These are not only used in Rajputana but exported to Malwa, the Berars, Khandesh, Gujrat, and to all places where Marwaries are to be found. Lace-making—*gota*, *kinari*, *lappa*, *gokhru*, etc.—is another industry of rising importance, and though the trade in both is in the hands of Mahajans, the manufacturers are almost all Muhammadans; and, in the case of lace-making, generally those of Delhi. Ajmer laces differ in colour, quality and shape from those manufactured at Delhi. They are preferred by the inhabitants of Rajputana to Delhi laces. Gold embroidery work—*salma sitara* and *kalabatoo*—on silks, velvets, and other cloths is also largely done in Ajmer.

An important industry of Ajmer is the making of various kinds of brass, copper and bell-metal utensils, such as dishes, *katordans*, *lotas* and cooking pots of different shapes and sizes.

Gold and silver ornaments for men and women are largely manufactured in Ajmer; and some of them are good specimens of the goldsmith's art. These ornaments[1] made in Ajmer are not only used by the higher classes in Ajmer-Merwara, but are largely exported to the different parts of Rajputana and other provinces where Marwaries have settled.

Another piece of art-work is the making of *jalees* in Nagor cement, called *kadhi*, with pieces of glass of different colours, in different designs and all kinds of geometrical figures—more generally rectangles, circles, and semi-circles. Some of these were exhibited in the Delhi Exhibition of 1902 A. D.

1. *Doras*, *Kanthees* and rings are the principal gold ornaments worn by men; *Timnias*, *Tussies*, *Mala*, *Har*, *Jhela*, *Jhulna*, *Bor*, *Bazu*, *Hathphul*, *Gokhru*, *Bangdi*, *Poonchi* *Goojri and Gujra* are the principal gold ornaments for women.

Salt used to be manufactured in large quantities in the Ramsar Parganah, but the manufacture was stopped by Government in 1870 A.D. The making of *lac* bangles used to be another industry in Ajmer, but it is also declining owing to the introduction of German and Austrian glass bangles. Ivory and wood bangles are made in Ajmer; also sandalwood combs and rosaries and small boxes, which are largely purchased and taken home by Mussalman pilgrims to the Dargah, along with *revdees* and *tillees* (sweets, of which the oilseed is the principal ingredient). Carpets (*qalins*) and durries of beautiful Kashmir, Persian, and Bokhara patterns are made in the Ajmer jail, and orders for them are received from distant stations.

Food.—The Hindus, with the exception of the Rajputs, some up-country Brahmins, Kayasthas, and some of the lower castes, are vegetarians. Wheat and barley, gram, maize and bajra are the staple food grains. People generally take two meals; breakfast at 10-11 a.m. and dinner at 6-8 p.m. The use of tea is spreading. All vegetarians and the Muhammadans, with the exception of some up-country Mussalmans, are total abstainers. The habit of drinking is increasingly spreading amongst low-caste Hindus. Unlike the natives of the United Provinces, who take fried dishes for dinner, Hindus of this province eat *rotis* at both meals. More ghee, sugar, and condiments, especially *chillies*, are consumed here than in the United Provinces, the Punjab or Gujrat. *Chowka*,[1] the distinctive feature of the United Provinces, is not strictly observed here, chiefly because Jain influence has always remained predominant in Rajputana.

Clubs.—There are 4 clubs (1) The Ajmer Club situated near the District Court House, of which higher European and a few Indian Officers are members, (2) The Indian Club in the Kaisar bagh, for the Indian intelligentsia; and the two Railway Institutes for railway employees, (3) The Railway Institute for Europeans and Anglo-Indians and (4) The Bisset Institute for the Indian employees of the Railway.

The Ajmer Club is situated in the north-east corner of the Kaiser Bagh, and has excellent facilities for all kinds of games. Here the Band of the Rajputana Auxiliary Force discourses music every Sunday evening. In front of the Club, stands the Saunders Memorial, a beautiful marble *chattri* with fountains in it.

1. The practice of taking food in the kitchen itself, sitting apart from and not touching one another is called *chowka*. When the food consists of fried dishes only, no chowka is observed.

Festivals and Fairs.—In addition to the Hindu national festivals of *Dashera* in October, *Holi* in March April and *Dewali* in November, observed throughout India, a number of other festivals are observed in Ajmer, amongst which the chief is that of *Gangaur*, which, with the two *Tij* festivals, are peculiar to Rajputana. These three are in reality ladies' festivals. The *Gangaur* festival, in honour of Gauri, wife of Siva, is celebrated by the Rajputs and the Mahajans. It celebrates the conjugal felicity of Hindu households, and all virgins and married women take part in it. It begins with the *Sil Saptami*—which comes seven days after the *Holi* (when the goddess of small-pox is worshipped by women)—and lasts for a fortnight, when in almost every muhalla (parish) inhabited by Mahajans, images of Gauri and Ishwara (female and male deities) fully adorned are exhibited. The places are decorated and ladies assemble and sing. Four times the images are taken out to the public gardens and brought back, accompanied by music.

Festivals are also held in honour of King Ajaipal, the founder of Ajmer when worship is offered to him at a place called after him, Ajaipal, seven miles away from Ajmer; and Goga Chauhan, who fell with his hundred and sixty sons and grandsons in attempting to bar the last inroad of Sultan Mahmud of Ghazni, in Rajputana.

A number of public fairs are held in Ajmer in connection with religious festivals, mostly in the rainy season, when Ajmer is at its best. The biggest fairs are:—

1. The Jaljhulni Ekadashi, the eleventh day of Bhadwa Sud (August September) when the idols in the temples of Ajmer are all taken out in a grand procession for a bath in the Anasagar lake.
2. The Sil Saptami Fair in honour of the goddess of small-pox held in the morning near the Daulat Bagh and in the evening at the Madar Gate.
3. The Savitri Fair held in Pushkar, is the most fashionable fair.
4. The Dashera or the Ravana Fair held in Asoj (September October) near the Carriage and Wagon Shops, and also outside the Usri Gate.
5. The biggest fair in the province is the Pushkar Kartik Fair in October November, when nearly a lakh of pilgrims bathe in the Pushkar Lake.

Tejaji-ka-Mela is another local festival of importance; though observed by all classes of Hindus, it is the principal festival of the peasantry. Beawar, Tabiji and Kekri are the chief places of worship of this deity. Tejaji is always represented as a warrior on horseback with a drawn sword and

a snake biting his tongue; and the Jats and Gujars wear an amulet of silver or gold with this device round their necks to protect them from snakes. The festival is held with great *eclat* and ceremony in Kekri and Beawar, under the patronage of the district authorities.

The chief Muhammadan festivals, with the exception of the Mohurrum, the Shabrat, and the two Ids, are the Urs of Khwaja Sahib, and of Miran Sahib. Urs Khwaja Sahib attracts about 50,000 people from outside Ajmer.

The Kingdom of Ajmer, in its days of prosperity, was famous for four things, as the popular lines say :—

अजमेरा के मायने, चार चीज़ सरनाम।
ख्वाजे साहब की दरगाह कहिये, पुष्कर का अस्नान।
मकराणा में पत्थर निकले, साँभर लूण की खान॥

TRANSLATION:– "Four things are famous in the territory of Ajmer—

1. Khwaja Sahib-ki-Dargah at Ajmer.
2. The sacred lake of Pushkar.
3. Marble mines of Makrana.
4. Sambhar salt mines."

RELIGION

The Hindus, who form about two thirds of the population of the city of Ajmer are divided into several sects, Vaishnavas, Shaivas, Jains, and others. The orthodox amongst them, follow their several creeds. In the seventies of the last century, Swami Dayanand Saraswati started a reformist movement in India, and told the Hindus that they were Aryas, as described everywhere in their religious books and not Hindus; that the foreigners originally called them Sindus, as they first came into contact with the Indians living near the river Sind (Indus). The term Sindus in time became Hindus by the law of phonetic change. The reformist movement is called, Arya Samaj (Society of Aryas).

The **Aryasamaj** is a body of Hindus whose aim is to restore Hinduism to its pristine purity. Accepting the Vedas alone as Revelation, the Arya Samaj rejects the authority of the Puranas and all other books held as Sastras by the orthodox Hindus. It rejects idol-worship, the caste system, the sanctity of places of pilgrimage, most of the rites, practices and customs which at present prevail among the Hindus, governing their lives and regulating their conduct in social and domestic life. It knows no untouchability, and gives women a status equal to men.

The special connection of the Aryasamaj with Ajmer is due to the fact that the founder of the movement, Mahrishi Dayanand Saraswati, breathed his last in Ajmer on the Diwali, the 30th September, 1883 A.D. Mahrishi Dayanand's remains were interred with great ceremony in a garden on the bank of the Ana Sagar presented to the Paropkarini Sabha by his disciple, the late Rajadhiraj Nahar Singh of Shahpura.

An Aryasamaj had been established at Ajmer in 1881. In 1886, it constructed a large building as its meeting place in Kaisar Gunj, with a lecture hall and a court yard. Additions have been made, from time to time, and the Arya Samaj Bhavan is now a double storeyed imposing building on the Seven Dials in Kaisar Gunj.

Swami Dayanand Saraswati had, in 1881, appointed by a will, a body of twenty three persons with His Highness the Maharana of Udaipur as president, to carry on his work after his death. This body called the Paropkarini Sabha held its first meeting in December, 1883 in the Udaipur House, Mayo College, Ajmer and decided to establish, in honour of Dayanand's memory, an Ashram (institute) consisting of a college, a library, a hospital, an orphanage and a lecture hall.

In 1888, by which time, a number of Arya Samajes had been established in the various towns of Rajputana and Malwa, a Pratinidhi Sabha composed of the representatives of these Samajes was formed with headquarters at Ajmer. It represents 167 Aryasamajes in these two provinces.

In 1889, the Paropkarini Sabha established a High School in the Aryasamaj building. It is affiliated to the Rajputana and Central India Board of Intermediate and High School Education. It contains about 1,250 boys including the Primary section (250) and the Middle School section (about 300). It employes 46 teachers. It has obtained recognition in Commerce and Drawing, besides Sanskrit and Science for High School Examination. It is now proposed to raise this school to an Intermediate College with sections for Agriculture and Technology. A site has already been acquired for the building on the Beawar Road.

The Paropkarini Sabha also established in 1889, as part of the Dayanand Ashram, an orphanage which is at present housed in two buildings, one for girls and the other for boys. It had 160 inmates in December, 1938 and is managed by a separate committee. Carpentry and tailoring are taught in it.

The Vedic Press, established by Mahrishi Dayanand Saraswati in Allahabad in 1875, to print his commentary on the Vedas was removed to Ajmer in 1890. A spacious building has been put up for it on the Seven Dials. It is one of the largest printing presses in Rajputana, and prints and publishes the works of Swami Dayanand Saraswati. On the west side of the Seven Dials, the Paropkarini Sabha has constructed the central building of the Dayanand Ashram, consisting of a splendid hall, sixty by twenty-eight by thirty-two feet, and side-rooms to accomodate the Vedic Library and the office of the Sabha. The Vedic Library or Pustakalaya contains a large collection of Sanskrit and English books on Vedic literature. It also contains books on history and general literature in Hindi, Gujrati, Marathi, English and Urdu. It is a free library. This Pustakalaya also sells the works of Swami Dayanand Saraswati, including his famous commentaries on the Vedas.

The Paropkarini Sabha[1] owns two gardens on the Anasagar lake, formerly known as the Shahpura Bagh and the Bakshiji-ka-Bagh. In the former, repose Swamiji's remains. Over the remains of the Mahrishi, there now stands a Yajna-Shala where *havan* with the chanting of Vedic Mantras is regularly performed every morning and evening throughout the year. In the other garden, a Saraswati Bhavan (Temple of Learning) has recently been built. It is an imposing double-storied building with a big lecture hall and commands a magnificent view of the Anasagar lake. It invariably catches the eye of those who go to Pushkar or the Foysāgar.

In a building overlooking the lake and adjoining the Saraswati Bhavan is housed a Sadhu Ashram. The Paropkarini Sabha established a Sadhu Ashram about 1900 A.D. to train Sadhus to popularize Vedic teachings and establish Aryasamajes where they did not exist in the various provinces of India. The institution failed to take root at the time. The Arya Pratinidhi Sabha has now revived the scheme and established this Ashram.

The Aryasamaj has established a Widow's Home, in which widows from all over Rajputana and outside, find shelter till they re-marry or return home. A girls school in connection with the Arya Samaj was opened by Mrs. Gulab Devi, wife of Syt. Mathura Prasad, the then secretary of the Ajmer

1. In 1933, the Paropkarini Sabha held semi-centenary celebrations of the death of Swami Dayanand Saraswati at Ajmer, when over a lakh of people connected with the Aryasamajes of India, Africa and Burma, assembled to commemorate the occasion,

Aryasamaj in 1897 A.D. It is a most popular institution with 300 pupils, doing admirable work, and is personally supervised by Mrs. Gulab Devi, who has given away all her property for its maintenance.

Two weekly papers are published, one by the Arya Pratinidhi Sabha, Rajputana and Malwa, called the *Aryamartanda*, and the other, the *Vijaya*, by the Dayananda Orphanage Committee.

Jains.—The Jains are an important community in Ajmer. They are divided into three sects: (1) Swatambari, (2) Digambari, who worship idols in temples, and (3) Sthanak Vasies, or Dhoondias, who do not worship idols but who have their Thanaks (Sanskrit, Sthanak=place) where their preachers (male or female) reside. They move from place to place, but always on foot, never using the Railway or any other conveyance. The Jains, to which community, the principal *Seths* of Ajmer belong, have a free Dispensary and a High School.

Mussalmans.—The indigenous Mussalmans of Ajmer consist chiefly of the Khadims of the Dargah, and the Inderkotis and Deswalis, who are converted Hindus. The Deswalis are the latest converts, among whom Hindu ceremonies and rites are still observed. The Mussalmans, who have come from the Punjab, the United Provinces, and other parts of India are either artizans and workmen in factories, or are employed in Government or Railway service. The Khadims live on the offerings of the pilgrims and the income of two revenuefree villages granted by the Mughal emperors. The Inderkotis when not in the service of the Hindu seths, farm fruit gardens in Inderkot, Gughra, and other places. The Deswalis are either in the service of Government or are vendors of lime, stones and other building materials.

Parsees.—The Parsees have a Fire Temple of their own, on the Nasirabad Road opposite the Railway Institute, and a Tower of Silence outside the town, not very far from the Government distillery.

Sikhs.—The *Sikhs* are a body of Hindus who, while they respect all Hindu Sastras, look upon the Granth Sahib, a book containing the teachings and sayings of Sri Guru Nanak Deva, the founder of Sikhism, as their Sacred Book. The Sikhs in the city of Ajmer number 341 (1931 Census). The first printing press in Ajmer was started by a Sikh named Boota Singh in the eighties of the last century.

A Singh Sabha was established, and weekly meetings began to be held in a double-storied house in Ghee Mandi, Ajmer. The Sikhs of Ajmer subscribed large sums of money, purchased a site and built a Gurudwara near the Imperial road in the Hathi Bhata mohalla in 1890. The sikhs contributed personal labour, and a hall 50 ft. by 35 ft., was put up in a short time.

The Sikhs started a Punjab Cooperative Bank in 1928 A.D. In 1935, they put up a three-storied building to provide income to maintain the Gurudwara. Its monthly rent is Rs. 120/-. Two more Gurudwaras have been constructed in this province, one at Pushkar and the other at Beawar. Pushkar is one of the holiest places of the Hindus, and Sri Nanakdeva, the founder of Sikhism visited Pushkar on Kartik Sudi 15, Sambat 1566—the Pushkar Fair Day. The Sikhs venerate all places visited by Guru Nanakdeva; and as they are a part of the Hindus, they have come ever since as pilgrims to Pushkar. The construction of a Gurudwara at Pushkar was commenced in 1918 with the bequest of Rs. 2,000/- left by a Sikh priest, Bhandariji. Additions were made from time to time and now the Pushkar Gurudwara is an imposing building put up at a cost of about Rs. 40,000/- at the entrance to the town of Pushkar. A Gurudwara has recently been put up at Beawar. Its foundation stone was laid on 5 September 1937.

Christian Missions

The central position of the city of Ajmer in Rajputana early attracted the attention of various Christian Missionary bodies. In addition to the Church of England, the Scotch United Free Church Mission, the American Methodists and the Roman Catholics have made it a centre of their activities.

Roman Catholics

Up to the end of 1890, the actual Mission of Ajmer was part of the Archdiocese of Agra. By the end of 1890 (21st November 1890) three priests and two lay Brothers, all belonging to the Capuchin Order came from France to Ajmer, and began to work under the Archbishop of Agra. On 17 March, 1891, their territory was constituted into a Prefecture Apostolic. The Very Reverend Father Bertran of Dangeul was appointed Prefect Apostolic (10th April 1892). His resignation owing to his illness was accepted by the Pope

on 19th July 1902. His successor was the Very Reverend Father Fortunatus of Tours who was appointed on 27th January 1903. He became the first Bishop of Ajmer in 1913, and was known as Dr. F. H. Caumont. He was succeeded by Dr. P. Le Ruyet. The present Bishop is Dr. G. L. Le Floch.

Boundaries—The boundaries of the Diocese of Ajmer are as follow:—

North:—Bhawalpur State and the Punjab.
East:—Alwar, Dholpur and Bharatpur States.
South:—Gwalior, Indore, Rutlam and Jhabua States.
West:—Bombay Presidency and Sindh.

In 1923, Mount Abu and Abu Road were detached from the Bombay Archdiocese and attached to the Ajmer Diocese. Bandikui, however, is under the jurisdiction of the Archbishop of Agra.

Organization.—The Head of the Diocese is the Bishop, assisted by his Vicar General, four Consultors, one Chancellor. The Diocese is divided into Parishes, Mission Stations, at the head of which are the Parish Priests and Superiors who themselves depend on the Bishop.

Missionary Staff.—

The Friars Minor Capuchins of the Province of Paris	34.		
Indian Capuchins ...	5.	The Little Sisters of St. Francis	6.
Indian secular Priests ...	6.	The Mission Sisters ...	120.
The Irish Christian Brothers.	7.	The Prabhudasis ...	
Nuns of Our Lady of the Angels	35.	Teachers and Catechists ...	116.

English Schools for Boys.—St. Anselm's High School, Ajmer, was established on 1st February 1904 and has 281 pupils. To it is attached an Apostolic School (St. Xavier) which is a preparatory school for the training of the Indian clergy. It was founded in 1912. St. Anselm's High School has been extended and now possesses a large Concert Hall which is the largest hall in Ajmer. St. Mary's High School, Mount Abu, run by the Irish Christian Brothers since 1929, has 115 pupils.

Vernacular Schools for Boys.—There is a primary boarding school in every Mission Station, and also a night school in several of the surrounding villages. The principal Mission Stations are Parbatpura, Ladpura, Batta, Bhawanikhera, Narabdia, Thandla, Mahuri, Ambapura, Palasdor.

1 The Training School for catechists and teachers at Mikhelpura (Catholic Mission, Suket, Kotah State, Rajputana,) supplies teachers to Mission stations of the Diocese. Mikhelpura has also a primary boarding school for boys.

Schools for Girls.—The Convent High School, Ajmer was established in 1896, under the management of the Nuns of Our Lady of the Angels. There are 251 pupils in it.

The Sophia High School was established at Ajmer, for High Class Indian girls. It has 187 pupils. There are also St. Teresa Seminary, the Mission Sisters' Sophia High School with its chapel for the education of the different communities of Ajmer.

St. Imelda Primary School, established at Ajmer by the Mission Sisters for poor children, has 65 pupils. St. Angela Middle School for girls, under the management of the Mission Sisters at Jaipur, has 83 pupils. St. Patrick's School established in 1936 in Jodhpur for girls and male boys has 139 pupils.

Primary Schools.—In every Mission Station, there is a primary school for girls as there is one for boys. The schools for girls are managed by the nuns. In Ajmer there are two schools for the children of the depressed class, (1) St. Mary's for girls under the management of the Prabhudasis with 23 pupils, (2) St. Francis' School for boys by the Nuns of Our Lady of the Angels helped by Indian teachers with 80 pupils. Total number of pupils in the 53 schools in 1937 were: 2,220 (1,370 boys and 850 girls).

Medical Activities.—St. Francis' Nursing Home, Ajmer was established in 1934 by the Nuns of Our Lady of the Angels and handed over to the Little Sisters of St. Francis in December, 1937. It has a staff of trained nurses. Near the Nursing Home there is a home for the aged. In every Mission Station, there is a dispensary. At Mikhelpura and Thandla, indoor patients are admitted and nursed by the Nuns. The total number of indoor patients treated in the Hospital and Nursing Homes in 1937 was 897. The outdoor patients treated in dispensaries numbered 82,605.

Indian Clergy.—After the pupils trained at St. Xavier's (see St. Anselms) have passed the Senior Cambridge, they are admitted in St. Teresa's Seminary, Mirshahli, Ajmer. There, they complete their literary education and follow a course of philosophy, theology and other branches of ecclesiastical studies and prepare for the reception of Holy Orders.

Churches.—The principal Church in the Diocese is the Cathedral of Ajmer, which is the Bishop's Church. Other churches in the diocese are those in Nasirabad, Neemuch, Thandla, Mikhelpura, Gangapur, Mount Abu, Abu Road, Phulera, Parbatpura. In every Mission Station there is a small chapel which in time will be changed into a larger church.

The Rajputana Presbyterian Mission

The United Presbyterian Church of Scotland opened Mission work at Beawar under the Rev. Dr. Scholbred in 1860. Work was begun in Nasirabad in 1861 and in Ajmer in 1862. At present work is being carried on in these centres as well as in Todgarh and Ashapura, and also in the States of Udaipur, Jodhpur, Jaipur, Alwar and Kotah.

In addition to the work of preaching the Gospel, the Mission carries on educational and medical work. There are three high schools for boys, the Husband Memorial High School in Ajmer, the Cantonment Mission High School in Nasirabad and the Mission High School in Jaipur. In these there are 1,374 pupils. In Ajmer, there is also a High School for Girls. There is a Boarding Middle School for girls in Nasirabad and one for boys in Beawar, both of which provide training for teachers. In the middle and primary schools in the Mission centres and villages, there are in all 3,383 pupils.

Medical work is carried on in Udaipur for men and women; for women in Nasirabad, where Dr. Tara Martin has given distinguished service, and is in request throughout Rajputana. In Ajmer, there is the Women's Mission Hospital which is a training school for nurses recognised by the Punjab Nurses Registration Council. In the Mission Hospitals in 1939 there were 75,848 attendances in the out-patients' department; there were 2,182 in-patients; and 1,643 surgical operations were performed.

The European staff of the Mission consists of 11 men of whom one is a doctor, and 21 women, of whom three are doctors and four nursing sisters. There are about 300 Indian workers.

Out of the work of the Mission, there have grown up 13 organised congregations of the United Church of Northern India, with 2,119 persons in full communion and representing a Christian community 4,604.

Methodists

The American Methodists established a Mission in Ajmer in 1882 A.D., and opened a church in Kaisargunj on the Beawar Road. They have since constructed a more commodious church on the road leading from the old Post Office to the Courts. They have established an Orphanage and a Boys' and a Girls' School. The Boys' School teaches up to the Rajputana Middle School standard.

CHAPTER III.

GROWTH OF THE CITY OF AJMER

AJAIMERU Doorg, or the fortress of Ajmer, now called Taragarh, was built by King Ajaipal Chauhan, who was King of Sapadlaksh, with Sambhar as his Capital, early in the sixth century A.D. He also built the town of Ajmer. The village Ajaisar, to the south of Foysagar, commemorates his name.

The *Prithviraj Vijaya* says that Ajaideva II, the twenty third Chauhan King of Sakambhari, the first being Vasudeva, founded a town and named it after himself. On the strength of this statement, Dr. Buhler has, in his article on "Ajmer" in the Indian Antiquary, Vol. XXVI, pp. 162-63, concluded that the present city of Ajmer was founded by him.

The *Prithviraj Vijaya*, Sarga VIII, also says that Someshwar, the third son of Arnoraj or Anaji founded a town where his elder brother and predecessor Vigrahraj's palaces stood, and named it after himself. As these palaces stood in Ajmer, the town founded by Someshwar and named after Arnoraj, must have existed in or near Ajmer. No one, however, has heard of such a town, and there is no mention of it in any book. The fact evidently is, that several Chauhan kings repaired, renovated or improved the existing town, and the court poets, given to exaggeration, have stated that each of the kings founded this town. Ajaideva II made improvements and additions to the town of Ajmer, and probably transferred his Capital from Sakambhari (Sambhar) to Ajmer, and the poet gives him credit for foundng it.

A convincing proof that Ajmer existed long before Ajaideva II or Ajairaj was born, is furnished by the inscriptions in the *Thadas* and *Chhatrees* of the Digambar Jain religious leaders at Ajmer. An inscription in one of the Chhatrees built over the remains of Hemraj, disciple of Bhattarak Ratankirtiji at Ajmer, bears date S. 817, (A.D. 760). Three other inscriptions in these Chhatrees are dated the 845 A. D., 854 A. D., and 871 A. D. respectively. This was long before the time of Ajaideva II, who lived early in the twelfth

century A. D. That these Jain Pandits and Bhattaraks died and were cremated in Ajmer proves that the town of Ajmer existed in the eighth century A. D. and must have been founded prior to that time.

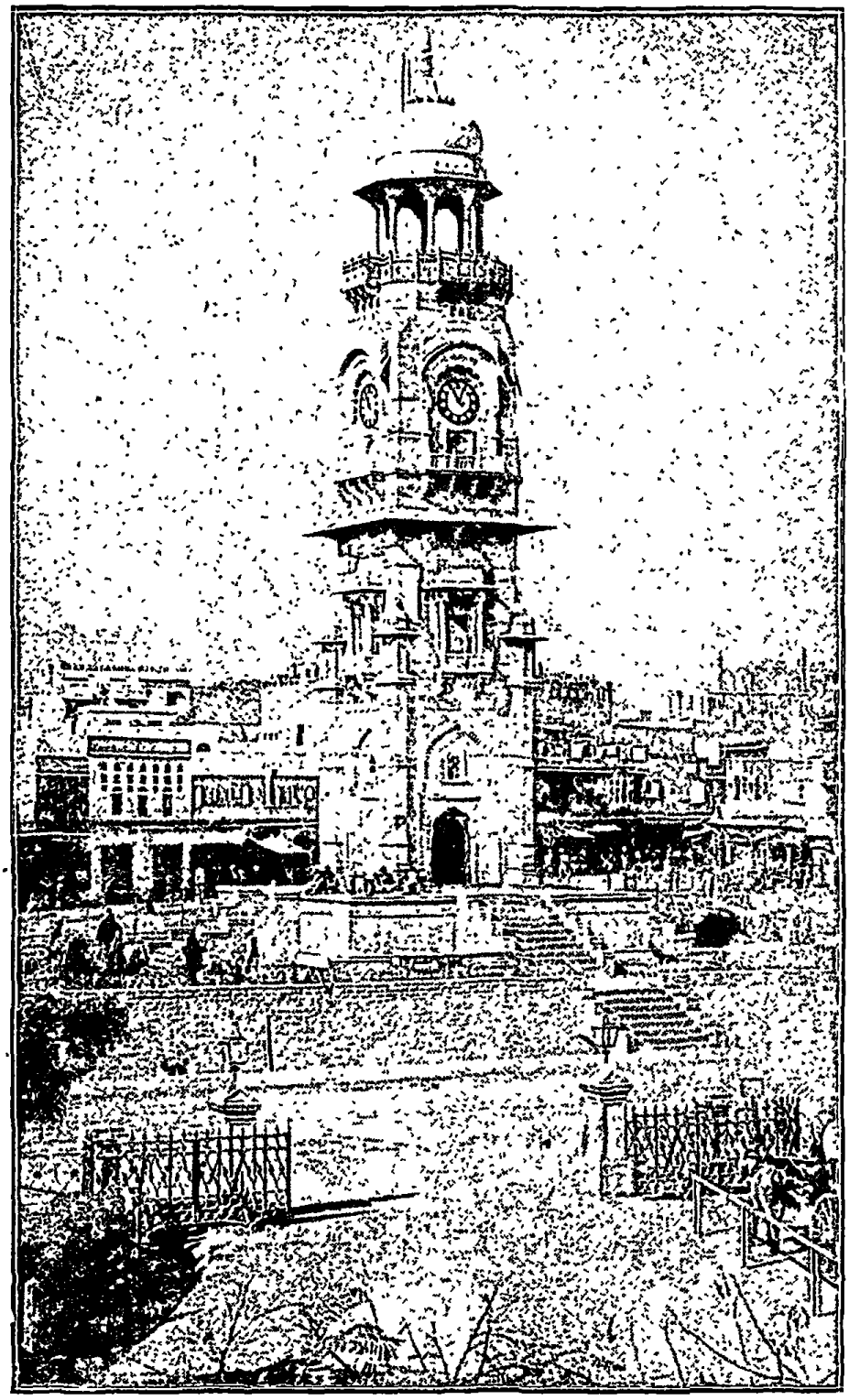
The following poetic description of Ajmer as it existed in the twelfth century A.D. appears in the *Prithviraj Vijaya*, which was composed about 1190 A.D:—

"Ajaimeru (Ajmer) is full of temples of gods, and is thus, like Meru, the abode of gods. Anything situated on an elevation is visible to all; but Ajmer, though so situate, is quite invisible to the famine, which goes everywhere else. *Baoris*, wells, *talaos*, *pyavoos* (water stalls) are full of water here. People sitting in the *jharokas* enjoy the cool breeze of the Ganges of Paradise. The Varuna (god of water) has come and taken shelter in the wells on the hill-fort of Ajmer. The smoke of fragrant things burnt by women to perfume their hair gather in thick clouds and hide the moon. The increasing prosperity of the city has laid low the pride of Amaravati (the mythical city of god Indra). Other cities where there are thieves, tyrannical rulers, and poor and famine-striken people, cannot come up to this city, which knows these things not. The camphor and musk which drop from the bodies of the citizens in the streets, make the clothes of the passers-by white-black (*pandurshyam*). The city Rama won after crossing the sea (the golden Lanka) and that founded by Krishna in the sea (Dwarka), are not fit to be slave girls of this city."

According to the *Prithviraj Vijaya*, Ajaideva's son, Anaji or Arnoraj (about 1130-1150 A.D.) built the Ana Sagar lake, to purify the land which had become impure owing to the spilling of Mussalman blood in a battle fought at that place. Anaji's son, Visaldeva (1151-1163 A.D.) constructed the Visalsar lake (Visla) with temples and palaces round it. He also built the College at Ajmer, later converted by Shahabuddin Ghori into a mosque, and now called the *Adhai-din-ka Jhonpra*. As Visaldeva conquered Delhi and the whole of Hindustan between the Vindhya and the Himalayas, Ajmer, having become the capital of the empire, naturally became a very flourishing city. Those were the palmy days of Ajmer; and it was during the reign of Visaldeva's grand nephew Prithviraj, that it attained the highest prosperity that it ever enjoyed prior to the advent of the English.

In 1192 A.D., Ajmer was taken by Sultan Shahabuddin Ghori. The *Tajul Maasir*, the author of which was a contemporary of Shahabuddin Ghori, in its hyperbolic language, says of Ajmer of that time :—

"The gardens of Ajmer are robed in seven colours, and the face of the hills and the jungles is the envy of the famous Picture Gallery



THE JUBILEE CLOCK TOWER AT AJMER.

of China. Flowers so adorn the gardens and the plains as if a garden had been sent to the earth from Heaven itself. The morning breeze sprinkles *attar* (otto) in the garden and the eastern breeze burns *ood* (a sweet-smelling wood) in it. The clothes of the jungle are perfumed by the *sunbal* and *banafsha* flowers, and the breasts of the morning are adorned with the clothes of roses and the poppy flowers. The dust of Ajmer has the perfume of musk of the deer of Tibet. The fountains of sweet water in Ajmer compete with the *kosar* (the spring water of Paradise). The water is so clear, that the smallest pebble is clearly visible in the bed of the fountain in the darkness of the night; in sweetness it is like *salsabil* (a spring in Paradise) and it is as wholesome as the water of life. The city and the suburbs are exceedingly beautiful, owing to general brightness and light, the beauty and purity of its flowers, the purity of its air and earth, and abundance of water and trees; it is a place of inestimable enjoyment and luxury."

During his short stay at Ajmer, the Sultan, "destroyed the pillars and foundations of the idol temples." Visaldeva's College was dismantled, and a portion of it converted into a mosque, to which Shamsuddin Altamash (1211-1236 A. D.) added the present screen of seven arches. The prosperity of the town declined so much in the middle of the fifteenth century A.D., that it is said that tigers used to roam where the tomb of Khwaja Muinuddin Chishti stands.

A mausoleum over the tomb of the Khwaja was built some time about 1464 A.D. Mallu Khan, Governor of Ajmer under the Mandoo Sultan, built about this time the two Malusar tanks and a garden to the south of Ajmer, at the foot of the eastern spur of the Taragarh hill.

In 1535 A.D., Rao Maldeva of Marwar took possession of Ajmer, strengthened the fortress and built the half-finished water lift to carry water from the Chashma into the fort of Taragarh. About 1558 A.D., Ajmer passed into the possession of Akbar; and in 1571 A.D., to improve the condition of the place, he ordered a strong wall to be built round it and a palace to be erected for his own residence.[1]

This palace, called the Daulat khana, is now known as the Magazine. The city wall, when Emperor Akbar built it, was only 4,045 yards in circumference. He also built the *Khas Bazar*, now called the Dargah Bazar. A gallery or passage ran right through the length of the street for the convenience of the ladies of the royal harem, when they went on foot from the Daulatkhana to the Dargah. On such occasions the shops were curtained off from the public gaze, the shop-keepers taking their stand on the street side of the partitions.

1. Elliot's History of India, Vol. V, p. 335. Also Tabqati Akbari.

Akbar added the Akbari Masjid to the Dargah in 1570. He built a Phul Mahal, of which only the gateway now stands at the back of the house of Seth Kalyan Mal Bhadagtia towards the Dhobi Muhalla. In 1569 A.D., Ismail Kuli Khan, Akbar's subedar at Ajmer, built the Buland Darwaza (high gateway) of the shrine of Miran Sayad Husain. The present mausoleum itself was built later in 1615 A.D, by Aitbar Khan. In 1569 A.D., Ghisu Khan built a mosque in Inderkot, now in ruins. In 1643 A.D , one Miya Bai built the mosque opposite the Motikatra. An inscription on an arch mentions Miya Bai and the date of construction as H. 1053; and Tilokdi, the daughter of Akbar's famous musician, Tansen, built another in the Dargah Bazar in 1652 A.D. It is a domed building. The inscription on the central arch gives the date, H. 1052, and the name and parentage of Tilokdi (Tilok Devi).

Ajmer, in Akbar's time, was bounded on the north by the Delhi Gate (still standing); on the east by the gate since rebuilt and called the Bansphad Darwaza (the western end of Naya Bazar); on the south by the Diggi Darwaza, demolished in 1883 A.D.; and on the west, by the Tripolia Gate (still standing). Thus, after a lapse of 376 years (1194-1570 A.D.), during which Ajmer had been neglected, it began to recover in Akbar's reign.

Jahangir, after he came to the throne in 1605 A.D., built the Daulat Bagh, and erected palaces in it, which have since disappeared. In 1615 A.D., he had the Visla lake which he called *Bisal Tal*, repaired and built a palace on its bank. He also built a residence for himself on the Pushkar lake which still stands, though in ruins, behind the Jodhpur Ghat. He added a small mosque to the Dargah, and presented a second *deg* (cauldron,) the first one having been presented by Akbar.

Sir Thomas Roe, who was in Ajmer from 22nd December 1615 to 1st December 1616 A.D., as the ambassador of King James I. of England to the court of Jahangir, gives a very poor description of Ajmer. In a letter dated the 17th January 1616 to Lord Carew, he says: "The king now resides in a base old city wherein is no house but of mud, not so great as a cottage on Hounslow Heath, only himself hath one of stone. His Lords live in tents."[1] He does not even mention the Dargah Khwaja Sahib or the Adhai-din-ka-Jhonpra or the Dargah Bazar, or even the city wall.

After Jahangir, came Shah Jahan, who built in 1637 A.D. the beautiful baradaries (pavilions) standing on the Ana Sagar

1. Journal (Hakluyt Society), Vol. II, page 113.

Lake and a Turkish bath, since demolished except the floor. He built the present mausoleum over the tomb of the Khwaja, and the Juma Masjid in the Dargah, both in white marble. He also repaired and extended the city wall. He laid out a garden to the west of Ana Sagar which, though in ruins is still called the Shah Jahani Bagh.

In Aurangzeb's time, the Visla Lake was destroyed during the war with Dara Shikoh; and the fortress of Ajmer, Taragarh, suffered great damage. Sayad Muhammad's mosque situated on the top of some shops in the Dargah Bazar was built by Sayad Muhammad in Aurangzeb's time in 1693 A D. (H. 1104), as stated in an inscription on the arches of the mosque. The chronogram is, بیت‌المقدس نیک زیا شد بنا.

In 1704 A.D. Sayad Abdullah Khan built the Abdullah-pura, consisting of a tomb for his wife, a garden and a mosque, with a high wall round them. His son, Husain Ali Khan, built a tomb to his father, Sayad Abdullah Khan, in 1710 A.D., during the reign of King Farrukhsayar. The place was used afterwards as a Government Jail, and later on, as a *sarai*.

The two tombs still stand on the Beawar road. The old gateway facing the north was dismantled when the present road was built. A new gateway, in lieu of the old one, was put up by the Railway facing the east. In 1769 A.D., Santooji, the Mahratta subedar of Ajmer, laid out a garden outside Madar Gate, called it Chishti-Chaman[1] and presented it to the Dargah. He built a bazar called Santupura near it.

In 1773 A.D. (H. 1187), the Idgah, (near the Government College,) was built by Mirza Chaman Beg, son of Adil Beg, Scindia's subedar of Malwa. The mosque in it is 130 yards long and 40 yards broad. The Idgah has five gates. In front of the mosque, there is open space 130 ft. long and 52 ft. wide. An inscription on a marble slab in the central arch of the mosque mentions Chaman Beg and the date in a chronogram شداآراسته معبداهل‌دین. His remains were interred in the Dargah near the water stall and a marble tomb built over it.

In 1791 A.D, Sivaji Nana became governor of Ajmer, and built the Jhalra on the Taragarh hill called the "Nana Sahib ka Jhalra" (water reservoir). It was he who designed and started the construction of the present Naya Bazar. Shops began to spring up there in 1797 A.D. The street, however, was not completed when Colonel Tod in December 1819 A.D. passed through Ajmer.[2]

1. Now it has been transformed into a *sarai*.
2. Tod's Rajasthan, Vol. I, page 777.

In 1803 A.D., Bala Rao Inglia, the then Governor of Ajmer, demolished the Santupura built by his predecessor Santuji, as it provided access to the city *morchals* (entrenchments). When Santupura was demolished, the Mahratta governor of Ajmer, gave to the owners of the houses that were destroyed, the Sarai that Akbar had built for travellers, situated just inside the Madar Gate. There were 27 domed apartments in it with an imposing gateway which still stands. This place was named Ganpatpura after the image of god Ganpati placed above the doorway of the gate.

Bala Rao founded the village of Balapura, near the Madar Hill, strengthened the fortifications of Ajmer, repaired the city wall, and dug a ditch round it, some remnants of which near the Madar Gate still exist. Bapu Scindia, the last Mahratta governor of Ajmer, (1816-1818) built the Bapugarh and repaired the Bajranggarh temple.

In 1818 A.D., Ajmer was ceded to the English, and on 28th July, 1818, Sir David Ochterlony and Colonel Nixon, occupied the city, which was then at a very low ebb. With the advent of the English, bright days dawned on Ajmer. With peace, there has been continuous progress. Once the capital of an empire, Ajmer fell on evil days with the fall of that empire towards the end of the twelfth century. In the beginning of the nineteenth century, under the British Government, it began to regain its former position of prosperity, and we now find the city more populous than it had ever been before.

The population of the city, which in 1818 A.D., was about 24,000 souls all told, rose to 119,524 in 1931 A.D. The whole valley is filled with buildings, roads and gardens. The railway has now linked Ajmer with the United Provinces on the east, Punjab on the north, Bombay on the south, and Sindh on the west

Since 1818, the town has been greatly extended. The Naya Bazar was finished and the Agra Gate built about 1820. This bazar is now the finest street of Ajmer. The Moti Katra, so called after Moti Begum, the wife of Sir D. Ochterlony, was built about the same time. When founded, it was called Nasirgunj after General Sir David Ochterlony, on whom the title of Nasir-ud-daula had been conferred by the King of Delhi.[1] Mr. Cavendish (Oct. 1827 to Oct. 1831 A. D.) built the street outside Madar Gate, where the short-lived Santu-

1. Its gateway, which is the most conspicuous thing in the Dargah Bazar was built by the General. It was afterwards sold by Government to Seth Bagh Mal Bhadagtia.

pura once existed. It is named Cavendishpura, after the founder, and is now the busiest street of Ajmer. He also enlarged the city wall near the old Diggi Darwaza, and built the Usri Gate. This extension, begun in 1828, was finished on 18th October 1831. Mr. Edmonstone (1834-36 A.D.) extended the Dargah Bazar by building the Dhan Mandi (grain market). During the time of Mr. Macnaghten (July 1837-Feb. 1842 A.D.) and Colonel Dixon (1842-1857 A.D.) the Ana Sagar lake was adorned by a series of ghats and gardens. They are all on the south side of the lake, and abut the Pushkar road.

1. **Ramprasadji-ka-Ghat.**—This, with a garden attached to it, is the first ghat as we go from the city to the lake, and was built on a sanad being granted by the Superintendent of Ajmer on 12th July 1834 to Seth Askaran, father of Seth Ramprasad.

2. **Jagdish Ghat** with a temple attached to it. Seth Ram Narain Siriya, after obtaining a patta from the Teli shamlat, built the temple and a few steps near the edge of the water. The Marwari Agarwal Panchayat built the ghat later.

3. **Gulkhandiyon-ka-Ghat.**—It was originally built by Lakhmi Chand, son of Manak Chand and Mul Chand, son of Motilal in 1844 A.D., at Col. Dixon's request. It was later purchased by S. Ram Ballabh Gulkhandia from Manak Chand Milap Chand. A spinning and weaving factory worked by hand-machines is located in it in place of the old garden.

5. Next to it, is the open land, called the Dhobi Ghat. Dhobis wash clothes here and cattle drink water.

6, 7. The next two ghats, formerly known as **Bakhshiji ka-Ghat** and **Shahpura Ghat** are now owned by the Paropkarini Sabha of India. The Shahpura Ghat was built by the Raja of Shahpura in 1847-48, then an Istimrardar of Ajmer, at the request of Col. Dixon. In the garden attached to these ghats, now stand a Saraswati Mandir (Temple of Learning), a Yagya Shala and a Sadhu Ashram.

8 **Lodhan-ka-Ghat** lies next to these two ghats. It was built in 1848 A.D. by Seth Hamir Singh Lodha, at Col. Dixon's request. A garden is attached to it. An open space intervenes between it and the next ghat.

9. **Khazanchion-ka-Ghat** was built by Seth Radha Kishen of Muttra, Government Treasurer in Rajputana, after receiving a sanad dated the 6th November, 1839 A D. from Col. Dixon. A garden is attached to it. It is now owned by Seth Ratanlal.

10. **Navagraha Ghat** lies next to it. The ghat and garden attached to it were built by Seth Kishan Chand Kan Mal who were granted a sanad dated the 6th September, 1846. A fair used to be held here. This is the last ghat on the Anasagar lake.

At Colonel Dixon's suggestion, four reservoirs to supply water to the town were built, two outside the city wall—the Surajkund (in 1854) outside Madar Gate and the Chand-

kund between the Delhi and the Agra Gates—and two inside the town, the Nahar in the Nahar Muhalla and the Diggi at the foot of the Taragarh hill. Owing to the establishment of waterworks, Surajkund, Chandkund and the Nahar which received their supply of water from the Ana Sagar have been filled up. Colonel Dixon also deepened and repaired the Jhalra for the use of the town.

In the early thirties of the nineteenth century, a few rich families of Mahajans from Marwar and Jaipur came and settled in Ajmer owing to the security of life and property under the British Raj, and the facilities of business and concessions given by the early British administrators of Ajmer, who wanted to make Ajmer the centre of their influence in Rajputana. One of the first to come, was the family of Seth Ram Prasad Agarwala from Jhunjhunoo in Shekhawati. Seth Ram Prasad was a public-spirited citizen, and Ajmer benefited greatly from his benefactions. They were four brothers, sons of Seth Askaran. In the famine of 1834 A.D., he built the ghat on the Ana Sagar named after him, Ram Prasadji ka Ghat. Later, when Col. Dixon proposed to have water reservoirs constructed in Ajmer to provide water for all parts of the town, and suggested that public subscriptions should be raised for the purpose, Seth Ram Prasad offered to build, at his own expense, two of the four reservoirs. He built the Diggi at the foot of the Taragarh hill which still exists and supplies water to the southern part of the city, and the Nahar at a little distance behind the present Badshahi building in Naya Bazar, to supply water to the northern portion. He also dug the wellknown Shakkar Kui near the Dudiya well and the Daulat Bagh to supply water to the public, for which Government gave him a patta and a *parvana* dated 25th July, 1840. He also built the old Pushkar Ghati road and a kund at the top of the hill. The remains of the paved road and the kund are still visible. He built tibaras at the Hindu sacred places, Ajaipal and Baijnath in the environs of Ajmer. Seth Ram Prasad also built the Narsinghji temple in Nayabazar, Ajmer.

He rendered great assistance to Col. Dixon in populating the new town of Nayanagar, in recognition of which, Col. Dixon, by an order dated 31st August, 1840, granted him a remission of half court fees and one-fourth octroi.[1]

1. When Seth Ram Prasad went on pilgrimage to Gaya in Behar, the A. G. G., Rajputana and Commissioner of Ajmer gave him a note addressed to all British Officers on the way to help him. Captain Dixon also gave him a Circular letter dated 1 February 1837, mentioning that Seth Ram Prasad was going on a pilgrimage taking a party of 900 pilgrims, 100 armed men, 75 bullock carts, 2 *Ruths*, 50 camels, 26 horses, 5 palkies and 3 chaprasis and asked all British Officers to help him.

Seth Ram Prasad persuaded his relative, Seth Pooran Mal of Ganeri, also to come to Ajmer. Seth Pooran Mal built three nohras and houses in the Nayabazar, one of which is the present Kharwa house and another by it, which now belongs to Karan Mal Bharagtya. He built the wellknown Rangji Temple at Pushkar, an account of which appears in the chapter on Pushkar.

A third well-to-do family, the Patwari family, came from Parbatsar. They were three brothers, Mohan Lal, Jawahar Lal and Chhotu Lal. Seth Mohan Lal built a big temple at Pushkar and endowed it with four shops situated in the Ghas Katla in Naya Bazar, Ajmer. Jawahar Lal built a big haveli in the Nahar Mohalla at the corner, where the Gajmalji ki Gali meets the Nahar Gali. Chhotu Lal built a haveli adjacent to that of Seth Karnidan, Seth Ram Prasad's brother.

Seth Ram Prasad's younger brother, Karnidan, built another haveli, adjacent to Ram Prasad's haveli. The fourth brother Dinanath built a haveli in front of the Nahar reservoir.

The following are the important *havelies* (big residential houses) in Ajmer. They were constructed during the Mahratta and the early British period in Ajmer.

1. The Patwa ki Haveli, built by Seth Magniram Zorawarmal Patwa of Jaisalmer in Karaka Chowk with its entrance in gali Nahar Muhalla at a cost of one lakh, seventyfive thousand rupees, between 1830 and 1840. This is the finest residential house in Ajmer and the carvings on the balconies overhanging the *Karaka Chowk* are the finest to be found anywhere,[1] It is said that the stone for the Jharokas and the masons who built them, came from Jaisalmer. The Patwa Seths have an equally beautiful house in Jaisalmer.
2. Narsinghdasji ki Haveli, also in Karaka Chowk built by Narsinghdas Agarwala, elder brother of Seth Ram Prasad between 1840 and 1850 A.D. It is now known as Deccani Vada.
3. Gajmalji ki Haveli built by Seth Gajmal Loonia, Oswal in Nahar Muhalla during the Mahratta times (1791—1818 A D.)
4. Ram Prasadji ki Haveli in Nahar Muhalla, built in 1840-1850.
5. Lodha House in Naya Bazar, built by Seth Hamir Singh father of Seth Sujan Mal Lodha about 1850 A.D,
6. Haji Muhammad Khan-ki-Haveli, built by Nawab Haji Muhammad Khan, Minister of Jodhpur, near Dhan Mandi about 1865 A.D. It was originally a small house of one Mubarak Mahal.

1. It is said that they were five brothers. The son of one of them was to be married to the daughter of Seth Gajmal Loonia of Ajmer. They sent a man from Jaisalmer asking Seth Gajmal to arrange accommodation for the marriage party and secure a house big enough to accommodate the five brothers in separate portions of it. As such a house was not available in Ajmer, the agent of the Jaisalmer Seths began to build such a house; and, though the preliminary ceremonies of the marriage had begun, the wedding itself had to be deferred for ten months till this house was ready.

7. Mamaiyon-ki-Haveli in Lakhan Kotri built during the Mahratta times (1791-1818).

Other wellknown havelies are Kanakmal Lodha's, Bahadurmal Agarwala's, Kesri Chand Mehta's, Sahaskaran Mehta's, Pratapmal Kanmal Mehta's, Jethmal Mehta's, and Mehta Kishan Chand's. They are all in Lakhankotri.

In 1843 A D. (H. 1259), Mir Saadat Ali, Mir Munshi of Rajputana Agency built the mosque opposite the present railway station. It has since been greatly enlarged. The inscription in four verses on an arch of the mosque beginning with میر سعادت‌علے کرد در اجمیر طرح مسجد و چاهے که هست از چشمهٔ آب بقا gives the date in the last half of the verse as H. 1269.

On 17th February 1868, Colonel Keating, Agent Governor General for Rajputana, laid the foundation stone of the present Government College building.

In Mr. Saunders' time (1871 to 1885), a new court-house and the Central Jail were built, and a hospital was opened in the Naya Bazar.

The Mayo College, with a number of Boarding Houses belonging to the various Rajputana States and residential houses for the Principal and the Head Master were built in 1875-82. Many new houses have since been put up in the Mayo College park, *vide*, Chapter on The Mayo College.

Telegraphic communication between Ajmer and Agra and Deesa was sanctioned in 1861-62 A.D. In June 1864, the wires, were brought down to Ajmer, and in September, carried on to Deesa.

The B. B. & C. I. Railway Company has filled up the entire area between the Visla lake and the Madar Hill with bungalows called *Fiftytwo Bungalows*, as also the area called the Hazari Bagh to the south of the Government College, Ajmer.

With the advent of the Railway and the transfer of the various offices connected with the Railway and, particularly, of the Locomotive and Carriage Shops to Ajmer from Agra and other places, and their subsequent extensions, the population of Ajmer began to increase by leaps and bounds. Plans were at once taken in hand to extend the town. The first extension planned by Mr. Saunders was towards the south, and Kaisarganj came into existence in 1884-5, with a large circle enclosing a park in the centre, and seven roads running out of the circle. The extension was beautifully planned, and within a very short time all available space was occupied by the shops and houses. This new extension, called Kaisarganj, is the most flourishing adjunct of Ajmer.

The Railway General office was built in 1884 and the railway workshops in 1879. The Adhai-din-ka-Jhonpra, the Magazine, and the Baradaries on the Ana Sagar Lake have been repaired and restored. In 1888 A.D., the Victoria Jubilee Clock Tower, opposite the Railway Station was built, to commemorate the Golden Jubilee of Her Majesty the Empress Victoria; and in 1898 A.D., the Victoria General Hospital was built in honour of Her Majesty's Diamond Jubilee.

In 1899-1901 A.D., the Trevor Town Hall was built to commemorate the connection of Colonel G. H. Trevor with Ajmer, first as Commissioner, and later, as Chief Commissioner of Ajmer-Merwara, from 1887 to 1895 A.D.

People began to settle down in the neighbourhood of the Railway shops; and Nagra, Jonesganj, Ramganj ard Narainganj sprang up in the early eighties of the last century. Jonesganj was established by the Railway about 1880, when the Railway Shops were erected in Ajmer. Land and other facilities were given by the Railway to its employees. The colony at Pal Bisla sprang up about 1890 A.D., and by it the settlement called, old Jadughar, between the Srinagar and Nasirabad roads. All these are now thickly populated areas.

As the population increased, the Ganj outside the Agra Gate, a very old extension, became congested, and Loongia and Bapugarh Muhallas sprang up near it. The area between the Imperial road to the Daulat Bagh, and the Jaipur and Katchery roads, which in old days had been covered by vegetable and fruit gardens, became a populous muhalla called Hathi Bhata. In the beginning of this century, a little later, Brahmpuri came into existence. These are now as congested areas as the walled city itself.

It was, however, chiefly towards the south, where the Railway shops are situated, that extensions took place in rapid succession; Bhagwan ganj, Asaganj (near the Tramway Station) Bheroonganj, Behariganj (near the cemetry on the Nasirabad road) and the Rabadya between the Mayo College and the Loco Shops, came into existence. Udaiganj and Bhajanganj on the Nasirabad road, and Ganeshganj to the south of Jonesganj sprang up, as also Paharganj, south of Asaganj. The Muhalla called Topdara between the Railway line and the Government High School also came into existence. Kalabagh and the adjacent gardens to the east of Daulat Bagh disappeared, and higher class people built houses there as also in the Civil Lines, which have all become well-populated areas.

THE GULAB BARI, behind the Mayo College, so called because roses grew here in hundreds of acres, contained a few huts prior to 1925. This colony was established about 1924. The residents are mostly people employed in public offices. The main road to it was constructed by the Municipality about the year 1934-35.

To the north of the Anasagar lake, between it and the *Anted ki Mata Temple*, has arisen Christianganj. There were a few isolated houses here prior to 1930. A survey with a view to townplanning was made in 1930-31, and it is now a well-populated suburb of Ajmer, inhabited by middle class people.

Ramnagar near Narsinghpura, and the Foysagar Road and Pushkar Road colonies, came into existence between 1925 and 1935. The Alwar Gate colony began to fill up about 1925, and is now a thickly populated area. Sringar Chanvri, Naya Bara, Bhopon ka Bara, Lohakan, Dongri Gehlotan, all old hamlets on the outskirts of the city of Ajmer and inhabited chiefly by Malees, to whom all the cultivated and uncultivated land around Ajmer except that to the west of Anasagar, originally belonged, and who have from ancient times formed the agricultural community of Ajmer, have all developed into small settlements.

Adarshnagar.—With a view to build a model town in Ajmer, the Adarshnagar Housing Society was formed by some enterprising persons living in the city in 1931. With the advice of Mr. Russel, the Architect to the Government of India, a plan was prepared and sanctioned by the Municipal Committee. A road 100 ft. wide and several 30 or 40 ft. wide and some smaller ones, have been provided, some of which have already been made by the Society. The lay out is practically a self contained one. They have provided for a school, a play-ground, a dispensary and shops to sell provisions. Though far from the city, this is a model colony of people of the upper middle class.

While these new colonies and the extensions were being constructed, many large and important buildings were constructed in Ajmer. The Roman Catholic Cathedral; the Dayanand Ashram; the Railway Institute and the Railway Hospital were built in Kaisarganj and on the Railway lands and Hazari Bagh, to the south of the city. The old Victoria Hospital, the new Court Houses, the General Post and Telegraph office, King Edward Memorial, the Government High School and the New Victoria Hospital in the Kaisarbagh and the Railway Bisset Institute were built towards the north and the east of the city.

CHAPTER IV

TARAGARH

THE celebrated fortress of Ajmer, famous in song as *Garh Beetli*, but commonly called Taragarh, is one of the most renowned fortresses in the East, and has played a prominent part in Indian history.

Name.—*Garh Beetli* is said to have been so called from the fact that the *garh* (fortress) was built on the Beetli hill. According to *Chahar Chaman Chitraman*,[1] however, the fort was called *Garh Bithali*, after Bithaldas Gor, the trusted general of Emperor Shah Jahan, who repaired the fort during his governorship of Ajmer from 1644 to 1656 A.D.

Situation.—The fort covers an area of 80 acres,[2] and is built on the crest of a towering hill "2,855 feet above sea level, and about 1,300 above the plain"[3] which, says Colonel Tod, "rises majestically from its base to the height of about 800 feet, its crest encircled by the ancient walls and towers raised by Ajaipal."[4]

This hill, which overhangs the city of Ajmer and commands it at every point, is the north-east end of one of the ranges of the Aravalli Mountains. The walls of the battlements, where they have not been built on the edge of an inaccessible precipice, are composed of huge blocks of stone cut and squared so as to make a plain stone wall 20 feet thick, and as many feet high, strengthened by round towers built at every declivity in the hill, except on the promontory which juts out of the main fortress to the south, and which is fortified by stronger bastions at very short distances. This

1. A history written in the 18th century A.D. 2. LaTouche's Gazetteer, p. 54.
3. Letters Written From a Mahratta Camp, p. 7. 4. Tod's Rajasthan, Vol. I, page 783.
Of the fortifications originally built by Hindus, only portions here and there remain. They are to be seen now a few feet at the base, where we find carefully-squared and dressed blocks of sandstone which often attain nearly one-fifth of the wall's entire height. The superstructure is all of later times, and generally consists of two independent walls, having been built each about 18" thick with mortar and boulders, some dressed, others undressed. The space left is then filled up by stones of all shapes and sizes tumbled in pell-mell from above, often without any mortar preparation whatever The rubble work is the hand-work of Hindu masons either of the time of the Mughal Emperors, or of the time of the Rathors and Mahrattas.
"The view of the fort is superb, especially in the early morning."—Caine's Picturesque India, page 81.

promontory is the point of the fortress most exposed to attack. The principal strength of the fortress lies in the ruggedness and acclivity of the hill upon which it is situated, and which, except on the south, is practically inaccessible.[1]

Bishop R. Heber says: "Above, on the mountain top is a very remarkable fortress called Taragarh, nearly two miles in circuit, but, from its irregular shape and surface not capable of containing more than 1.200 men. It is, however, a magnificent place of arms in many respects. The rock is in most parts quite inaccessible. It has an abundant supply of good water in all seasons from tanks and cisterns cut in the live rock. There are bomb proofs to a vast extent, and storehouses like wells, where corn, ghee, etc., used to be kept, and with very little improvement from European skill, it might easily be made a second Gibraltar."[2]

Col. Broughton says: "Its principal strength doubtless lies in the ruggedness and acclivity of the hill upon which it is situated."[3]

History.—The *Akhbar-ul-Akhyar* says that the first fort built on a hill in India was the fortress of Taragarh. Built in the seventh century of the Christian era, the *Ajaimeru Doorg*, as it was originally called, maintained its reputation for strength and strategic importance during all the political changes and upheavals this country has witnessed during the momentous period between the seventh and the nineteenth centuries.

The long sieges Taragarh has sustained bear witness to its immense strength. The first attack was made by Sultan Mahmud Ghaznavi in 1024 A.D., when he was wounded, and failing in his attempt to take it, he raised the siege and proceeded towards Naharwalla.[4]

Garh Beetli now enjoyed a repose of 170 years, and in the year 1192 A D., Emperor Prithviraj having been defeated on the fateful plains of Thaneshwar, Sultan Shahabuddin Ghori came to Ajmer and carried the citadel by assault.[5] The fort was retaken by Hariraj, the younger brother of Prithviraj, as soon as the Sultan turned his back on Ajmer. Qutbuddin re-took it[6] in 1195 A.D., and for the first time, a Mussalman

1. The circumference of the walls is two miles. The fort is approached by inclined planes of great length, at a considerable angle, roughly paved and parapeted; by which, when formerly in repair, guns and horses could be taken up. This ascent is well covered by the fort itself, and also by the out-works and the hill to the west.—Dr. R. H. Irvine's Medical Topography of Ajmer.
2. Heber's Journal, Vol II, page 48.
3. Letters From a Mahratta Camp, p. 253.
4. Tod' sRajasthan, Vol. II, p. 448.
5. Wheeler's History of India, Vol. IV, p. 41.
6. Raverty's Tabqati Nasiri, p. 519.

named Sayad Husain Mashedi was appointed its governor. Qutbuddin Aibak, after his defeat the same year by Bhimdeva, the King of Gujrat, fled to Ajmer and shut himself up in the *Garh Beetli.* The Mers and Rajputs invested the fort; the siege lasted six months, when reinforcements having arrived from Ghazni (Afghanistan), the siege was raised.

The Sesodias, under Rao Ranmal of Marwar, attacked and took possession of it some time between 1397 and 1409, A.D,[1] Ala-ud-din Khilji of Mandoo attacked it in 1455 A.D., and took it after the governor, Gajadhar Rai, was slain in his heroic defence of the fortress.[2] In 1505 A.D., Kanwar Prithviraj of Mewar took it by assault, slaying the Mussalman governor.[3] Bahadur Shah of Gujrat attacked it in 1533A.D. and took it from the Sesodias[4] Rao Viramdeva of Merta took it in 1535, but in a few months, Rao Maldeva of Jodhpur seized it.[5] Sher shah Sur took temporary possession of it in 1544.[6] In 1555 A.D. Haji Khan, an officer of the Sur dynasty, seized it;[7] but shortly after, Akbar's general, Sayad Kasim Khan Neshapuri, took possession of it without any resistance.[8]

During the rebellion of Aurangzeb, after the defeat of the Imperial armies near Dholpur, Dara Shikoh threw himself into this fort and fortified it against attack. Aurangzeb laid siege to it and conquered it after a stormy fight in 1659 A.D.[9] The fortress remained in the possession of the Mughals till 1720 A.D., in which year Maharaja Ajit Singh seized it.[10] In July 1722 A.D., the fortress was invested by the Imperial Army under Maharaja Jai Singh of Jaipur, Haider Kuli and Iradat Khan Bungash. It held out for four months, when Maharaja Jai Singh persuaded Ajit Singh "to surrender Ajmer."[11] Maharaja Abhai Singh of Marwar took possession of it after a siege in 1744 A.D., and incorporated it with Marwar.

During the reign of Maharaja Bijai Singh, the Mahratta general, Jai Appa, was assassinated at Nagor, and Ajmer was given in 1756 A.D. in *moondkati* (compensation for murder) to the Mahrattas. After the battle of Lalsot in 1787 A.D., when Scindia was defeated, the Rathors under Singhi Bhimraj seized Taragarh by a *coup de main.*[12] Scindia sent

1. Tod's Rajasthan, Vol. II, p. 16.
2. Brigg's Ferishta, Vol. II, p. 232.
3. Tod s Rajasthan, Vol. I, p. 674.
4. Bayley's Gujrat, p. 371.
5. Tod's Rajasthan, Vol. II, p, 24. Tarikhi Daudi. p. 238.
6. Elliot's History of India, Vol. III, p. 406.
7. Elliot's History of India, Vol. VI, p. 22.
8. Ibid, Vol. VI, p. 22.
9. Ibid, Vol. VII, p. 240.
10. Tod's Rajasthan, Vol. II, p. 89.
11. Ibid, p. 91.
12. Compton's European Military Adventurers of Hindustan, page 37.

another army to Rajputana under General De Boigne, who arrived at Ajmer on 15th August, 1790, and at once completed the investment; but owing to the impregnable nature of the fort, he was unable to take it. So leaving 2,000 cavalry and a sufficient force of infantry, he advanced to Merta.[1] The garrison held out till, peace having been made, the fort was surrendered in 1791 A.D.

In 1800 A.D., General Perron, who had succeeded De Boigne in the command of Scindia's regulars, sent Major Bourguien to capture Ajmer from Lakwa Dada, the Mahratta general, who had rebelled against Scindia. Major Bourguien arrived at Ajmer early in December, 1800, and endeavoured to storm Taragarh on the 8th, but was driven back by the garrison. He bombarded it, but to no purpose, and after five long months he gained possession of it by bribery on the 8th May 1801.[2] From that time till July, 1818, it remained in the possession of the Scindia, when it was ceded to the British Government. The Mahratta governor then evacuated it, and Colonel Nixon and Sir David Ochterlony took possession of it on 28th July 1818.[3]

From 1818 to 1832 A.D. Taragarh was occupied by a company of Native Infantry.[4] In 1832, Lord William Bentinck, Governor-General of India, visited the fort, and ordered it to be dismantled.[5] From 1860 A.D. till 1920 the place was used as a sanatorium for the European troops at Nasirabad, accommodation for whom was increased in 1873 A.D. so as to allow of the residence of 100 men.

Roads.—Before the British occupation, the only way to the fort was through Inderkot, which was steep, narrow and difficult. Colonel T. D. Broughton, who came to Ajmer in 1809, says: "The access to the fort is from the city, and is carried for more than half-a-mile over several smaller rocky hills, till it reaches the main wall of the fortress. Some of our people who obtained admission complained of the road being so very steep and rough that they were obliged to climb with difficulty for the greater part of the way."[6] Since the dismantling of the fort in 1832 A.D. and its conversion into a sanatorium, the access has been made easy, and two good metalled roads have been constructed, one on the south face of the hills for soldiers coming from Nasirabad, and the other through Inderkot. Writing in 1883 A.D., Mr. H. B. W. Garrick of the Archæological Survey of India, says: "The

1. Compton's European Military-Adventurers of Hindustan, p. 55.
2. Ibid, p. 247.
3. Rajputana Gazetteer, Vol. II, p. 19.
4. La Touche's Gazetteer, p. 54.
5. Rajputana Gazetteer, Vol. II, p. 65.
6. Letters From A Mahratta Camp, p. 253.

ascent to the fort is gradual, and an excellent road for pedestrians is provided the whole way."[1]

In addition to the two metalled roads there are two footpaths, one from the city past the *Bada Pir* and the *Nana Sahib ka Jhalra* to the *Khidki Darwaza*; and the other through the *Khidki Burj* at the head of the promontory to Sambalpur.

Fortifications.—Passing through the Inderkot and the *kela baya* and *amba baya* (plaintain well and mango well) we ascend by an admirable winding path, and about midway we arrive at the Lakshmi Pol, the gate in the outermost line of fortifications which extend to the surrounding hills. This gate stands on the ridge between the Taragarh and the Chavanda hill, and gives access to the beautiful valley called the Chashma. It is this Pol about which the traditional couplet says:—

आना सागर पोल बिच, वड़ जितरो बिस्तार ।
लख गाडा को भार है, लीजो काल दुकाल ॥

TRANSLATION.—Between the Pol and the Ana Sagar Lake, a hundred thousand cartloads of treasure lie buried, which may be used in times of famine or stress.

Passing through the Lakshmi Pol we come to the second line of fortifications, the entrance to which is by a much-broken gate now known as the *phuta darwaza* (broken gate). Ascending by the winding road, near to the main gate of the fortress stands a small bastion and the remains of a wicket (*khidki*), which used to be called *gugandi ki khidki*, or the rubbish wicket. A little further on, is the main gate of the fortress now called the *bada darwaza* (principal gate). Originally this was the only gate to the fortress, a small postern or *khidki* having been afterwards opened in the centre of the fourth bastion, counting eastwards from the principal gate. This gate is so situated as to be easily made inaccessible.

The remaining portals are to the north-west, and serve to guard the passage from the plains across the lowest hills to the semi-circular road on the range above, which continues its southerly course to the fortifications thrown across the northern edge of a deep ravine on the west of Taragarh. These are named *Bhawani Pol*, *Hathi Pol* and *Arkot-ka darwaza* (the gate of the cross fortification).

1: Archaeological Survey Report for 1883-84, p. 36.

There are fourteen bastions in the wall of the fortress. Counting eastwards from the *Bara Darwaza*, the first three are the *Ghungat*, *Gugadi* and *Phuta* bastions. The fourth is the *Nakarchi ka burj*, in which is the small postern which gives the nearest access to the city. The fifth is the *Singar Chanvri Burj*, near the house built by Major Repton, Deputy Commissioner about 1865 A.D., now belonging to a firm of Hindu bankers. The sixth is the *Arparka Atta* or the bastion commanding both sides of the ravine. Near it, is the *Janu Naik ka Burj*, and next to it is the *Pipli-wala Burj*. The ninth is the *Ibrahim Shahid ka Burj*. The tenth is the *Dorai Burj*, called after the village *Dorai*, situated opposite to it three miles away. The eleventh is the *Bandra Burj*, (monkey bastion). The twelfth is the *Imli ka Burj*, so called from a tamarind tree which used to flourish near it. The thirteenth is the *Khidki ka Burj*, and the fourteenth is the *Fateh Burj*, near the principal gateway.

It is, however, on the promontory that fortified bastions with cannon-stands are to be seen. The bastion at the head of the promontory is the *Khidki ka Burj*. The next to the south of it is the *Hakani Bakani Sayad ka Burj*, which is the most important of the three bastions. It overlooks a line of rugged rocks, amongst which are two small water reservoirs. The bastion standing on the extremity of the promontory, the farthest of the outer works on the south, is called the *Husain Burj*, and overlooks the deep ravine by which runs the road leading to Nasirabad.

These ruined bastions alone remain to remind the visitor of the great deeds done and renown won by warriors long since forgotten. Not a piece of metal now remains to show that at one time they held their heads high, armed with deadly weapons of war, defying attack, and were the abode of heroes who had conquered death. Now,

"There they stand as stands a lofty mind,
Worn but unstooping to the baser crowd,
All tenantless save to the crannying wind,
Or holding dark communion with the cloud."

But, as Lord Byron says:

"————there is a power
And magic in the ruined battlement,
For which the palace of the present hour,
Must yield its pomp, and wait till ages are its dower.

Water Supply.—To store water, there are five reservoirs inside the fort and one outside it. The latter called the

Nana Sahib ka Jhalra, near the *Nakarchi ka Burj*, was built by Sivaji Nana, Governor of Ajmer, in 1791 A.D. There is another water reservoir within the fortress near this Burj called the *Gol Jhalra* (circular tank), also built by Nana Sahib. Another *jhalra* of about the same size as the *Gol Jhalra*, called the *Ibrahim Sharif ka Jhalra*, is situated near the bastion of that name. Near the *Bandra Burj*, is another large reservoir kept in good repair. In addition to these, there is the *Bada Jhalra*, the principal tank, perhaps of the same date as the fortress, situated in the centre of the citadel. Of the four *chhatrees*, that stood on the four corners of this tank, one alone remains. The marble remains of two of them lie in the enclosure round the shrine of Miran Sayad Husain. Unlike the Mussalmans of the city, who immerse their *tabuts* in water, the Mussalmans of Taragarh bury them in a corner of the *Jhalra* in front of the *Tibari*, in the enclosure called the *Karbala*. Near this *Jhalra*, were two reservoirs for ghee (clarified butter) and oil for the use of the besieged. Bishop Heber, who visited Ajmer in 1825 A.D., describes them as store-houses like wells, where corn, ghee, etc., used to be kept."[1] The reservoirs have since been filled up and now form a level open space between the barrrack lines.

Population—The permanent population of Taragarh consists of the Khadims of the Dargah of Miran Sayad Husain, about 80 families, 500 souls. There is a good government dak bungalow for travellers, as well as a rest-house belonging to the Rajputana-Malwa Railway for the use of its officers, and a bungalow for the use of the United Free Church missionaries. These and the house built by Major Repton and the military barracks are the only houses built during the English occupation of this fortress. The houses of the khadims are situated to the north and north-west of the Dargah.

Dargah Miran Sahib—The Dargah stands on the highest point of the fortress, and is an oblong building. Miran Sayad Husain Khangsawar,[2] Governor of the fortress, is said to have been slain on *Rajab* 17th, H. 598 (1202 A.D.) during an attack on the fort by the Rajputs,[3] and was interred along with the other Mussalmans killed at the time.

For four and a half centuries no Dargah of Miran Sayad Husain existed in the fort, and no sanctity was attached to his tomb.

1. Heber's Journal, Vol. II, page 48.
2. His father's name was Sayad Asghar Husain and mother's, Bibi Hajra.
3. This event is not related in any contemporary history.

The Tarikhi Daudi, describing Shershah Sur's visit to Ajmer after defeating King Maldeva of Marwar in 1544 A.D., says:

شیرشاہ خود بزیارت حضرت خواجہ معین‌الدین‌چشتی در اجمیر رفتہ بفقرا از خانقاہ مبلغی گزرانیدہ اُنچہ لازم طواف‌است بعمل آوردہ بالای قلعہ بتفریح رفت۔ از کم آبی اندیشہ خواست ما چشمہ کہ اُورا حافظ جمال گویند بالا برد و برای این‌کار دستکاران عجیب نامور گردانیدونامش شیرچشمہ نہاد وغیرہ وغیرہ۔

TRANSLATION—"Shershah himself went to Ajmer to have *Ziarat* of (offer worship to) Hazrat Khwaja Muinuddin Chishti, gave large alms to the *faqirs* of that Khanqah and performed the necessary ceremonies of going round it (طواف). He then went up to the fortress for بہ‌تفریح *recreation*. As there was scarcity of water in the fortress, he thought of bringing water from the Chashma called Hafiz Jammal to the fort. He appointed capable masons to do this and named the Chashma, Shir Chashma," etc., etc.

This clearly shows that no such thing as Dargah Miran Sahib existed on the Taragarh fort till 1544 A.D. and that the tomb of Miran Sahib dating from 1202 A.D. had no sacerdotal character but was looked upon merely as one of the tombs of soldiers and laymen.

It was when Akbar brought the Dargah Khwaja Sahib Ajmer into prominence, by coming to it as a pilgrim, that people began to hold Miran Sahib's tomb at Taragarh, Ajmer, also as sacred and put up a mausoleum.

Abul Fazal, the Prime Minister of Akbar, and author of the celebrated *Ayeeni Akbari* and *Akbarnama*, speaking of Akbar's visit to the shrine of Khwaja Muinuddin Chishti at Ajmer in 1870 A.D., says:—

و روز دیگر بہ تماشہ‌قلعہ اجمیر کہ برقلعہ کوہی واقع است متوجہ شدند ودراں عالیمقام بزیارت سید حسین خنگ سوار کہ درزبان عوام از اولاد اِمام زین‌العابدین است پرداختہ تبرک جستند—وتحقیق آنست کہ سید ازملازماں شہاب‌الدین غوری است ہنگامی کہ فتح ہندوستان کردہ مراجعت نمودہ اورا بشقراری اجمیر گزاشت واو انجا نقد حیات سپرد بمرور ایام و ہجوم عوام بولایت مشہور گشت و تربتش مطاف عالمیاں شد۔

TRANSLATION.—The next day he (the Emperor) set out on a pleasure trip to view the fortress of Ajmer, which is situated on the summit of a hill, and in that magnificent place paid his respects to Sayad Husain Khangsawar, who, according to the common report is a decendant of Imam Zainul Abdin, and sought *tabarruk* (gift from a sacred place) there. But the fact is, the Sayad was one of the servants (ملازمان) of Shahabuddin Ghori, and the time when he conquered Hindustan and returned, he (Sultan) left him (Sayad Husain Khangsawar) as the Revenue Collector (منقدار) of Ajmer. He died there

and after a lapse of time, and owing to people coming there in large numbers, became known as a saint (ولی) and his tomb became a place of popular worship (مطاف عالمیان).

The Dargah was built by the Jabbar Khan during the reign of Akbar. The access to the Dargah is from the east, through a portal called the *Dhol Darwaza* (drum gate). Facing this gate is the *Buland Darwaza* or the high gate, which is the principal entrance to the Dargah. This gate, which is 64 feet high and 17 feet wide, was built of red sandstone by Ismail Quli Khan,[1] subedar of Ajmer, in H. 976 (1569 A.D.) during the time of Akbar. This gate gives access to the outer court of the Dargah, wherein to the right of the gateway, is a *tibari* called the *nakkar khana*, a *sahan chirag*, courtyard lamp to light the courtyard, and dalans on the southern and northern sides of the courtyard to accomodate visitors. A small door facing the *Buland Darwaza* leads to the inner courtyard, in which is situated the mausoleum of Sayad Husain. At the door of the mausoleum is the tomb (always kept covered with green cloth) of the sayad's favourite horse named *Khang*, after whom the sayad is called *Khangsawar*.

1. The following lines are inscribed on a stone fixed in the northern wall of the gate:—

بعهد بادشاه آسمان قدر — پناه ملک و ملت ظل یزدان
جلال الدین محمد اکبر بادشاه — که دارد در نگین ملک سلیمان
بدین درگه که همچو کعبه آمد — سوادش عین نور و نور اعیان
بنا فرمود این ایوان عالی — کریم‌الذات اسمعیل قلی خان
زکاخ دلکشا تاریخ اتمام — اگر خواهد کسی می یابد آسان—
کتبه الراجی درویش محمد الحاجی المشتهر برمزی

The mausoleum is a square building having *tibarees* towards the south and the west. The *tibari* to the south is partly of white marble, and was built by a Hindu governor of Ajmer, Balarao Inglia in H. 1222 (1807-8 A.D.); that to the west, by Gumanji Rao Scindia in H. 1227-29 (1812-14 A.D.), as the inscriptions in the tibarees show.[1]

1- The following verses are inscribed on a stone fixed in the south *tibari*,

از بشارت سید الشهدا حسین خنگ سوار کرد دالان راو بالا انگلیا پیش مزار
یک هزار دو صد و افزوں ازیں کن بست دو سال هجرت خانه بیت‌الله باید شمار—

The following verse is inscribed on a stone in a wall of the west *tibari*.

معدن نور منبع اسرار هست درگاه شاه خنگ سوار
ساخت دالان که هست رشک بهشت راو گمانجي سیندهیا بوقار

The tomb stands in the centre of this open square, and is surrounded by a marble screen (*katera*) about four feet high. Over the tomb is a cloth canopy. In the *katera*, two or three pieces of looking-glass are crudely fixed in mortar. At the head of the tomb on the *shahida* (a vertical piece of stone fixed on tombs of persons killed in warfare) is placed a round turban. The chronogram on the southern door of the *katera* gives the date of its construction as 1810 A.D. The first construction in lime masonry built over the tomb was in 1615 A.D., by Aitbar Khan, *alias* Mumtaz Khan, a Mughal officer of Akbar and Jahangir.[1]

In the open space in front of the northern entrance to the Dargah are two iron cauldrons (*degs*) to cook food for the poor. These are much smaller than those in the Dargah of Khwaja Muinuddin Chishti. One of them was presented by Emperor Jahangir and the other by Mulla Madari. Of the three villages bestowed on the Dargah for its maintenance, the average annual revenue of which is Rs. 4,367, two were given by Akbar and the third (*Dorai*) by Maharaja Scindia.

The only other thing in connection with Miran Sayad Husain in Taragarh is the *Ganj Shahidan* (Treasury of martyrs). It is a small enclosure outside the Dargah, and is full of small tombs, built over the Mussalmans, slain by the Rajputs in 1202 A.D., when the garrison to the last man was put to the sword.[2] The enclosure wall was built by Wazir Khan Kallan, an Amir of Jahangir in 1613 A.D.

Between the *Phuta* gate in the outer line of fortifications and the *Bada* or *Fateh Darwaza*, near a bend in the road, lies a large boulder called the *Adhar Silla* (unsupported slab). It is partly whitewashed, and the Khadims of the Dargah of Miran Sahib say that during an attack, the Hindus who were in the fort threw it by magic so as to fall on Miran Sahib; but that the latter saw it coming, and addressing it said: "If thou art come from God, fall on my head; if magic has sent thee, stay here." Marks of the Miran Sahib's two fingers and the stick with which he touched it, and of the place where it came in contact with his horse, are still shown to pilgrims.

1. Six verses are inscribed on the Southern door of the *katera* the last of which gives the date as H. 1225 (1810 A.D.).

از پے تاریخ او کردم سوال از عقل کل گفت جو تاریخ او از روضے سلطان دین

2. Watson's Gazetteer of Ajmer-Merwara, page 10.

Archæology.—There is little left in Taragarh to interest a student of archaeology. The sandstone basis of the circumvallation of the fortress, some of the outer fortifications on the adjoining hills and the names of the gates in such fortifications the *Bara Jhalra*, a pillared stone chamber called the *katchery* or court; are all of Hindu period. "This katchery" says Mr. Garrick,[1] the Assistant Archaeological Surveyor of India, "from its generally massive construction and the heavy—disproportionately heavy—capitals of its supporting columns, must belong to the Hindu period, and therefore is unique." The chamber is situated to the east of a range of barracks utilised as a church, and is exposed to full view from the western verandah of the dak bungalow. The stone slab-floor of this chamber, which was used as a reading room by soldiers, is considerably below the level of the church-room adjoining it. It is a flat-roofed compartment containing 30 stone pillars, each 11 feet high. A general belief exists on Taragarh that it was a *katchery* or court. It certainly looks as though the chamber was originally designed for a public building of some kind, either a law court, assembly-room, or hospital. The Dargah dates after the year 1557 A.D. and a great part of it has been built by the Hindus after the fall of the Mughal empire. Colonel Tod, writing on the 4th December, 1818, says: "The reader will see as much of this far-famed fortress as I did: the only temple visible was a modern-looking white-washed mosque lifting its dazzling minarets over the dingy antique towers of the Chauhan: he who seven times captured the Sultan and seven times released him."[2]

This far-famed fortress has sustained so many assaults, so many sieges, and has been occupied by so many masters that the character of the fortress is now completely changed; and even before its final dismantlement during the time of Lord William Bentinck, the place had lost much of the architectural interest usually attached to such places. The ancient walls and towers raised by Ajaipal are hardly of any account now. But—

"There was a day when they were young and proud
Banners on high, and battles passed below;
But they who fought are in a bloody shroud,
And those which waved are shredless dust ere now,
And the bleak battlements shall bear no future blow.

1. Archaeological Survey Report for 1883-84, page 42.
2. Tod's Rajasthan, Vol. I, page 782.

CHAPTER V

ANA SAGAR AND THE BARADARIES

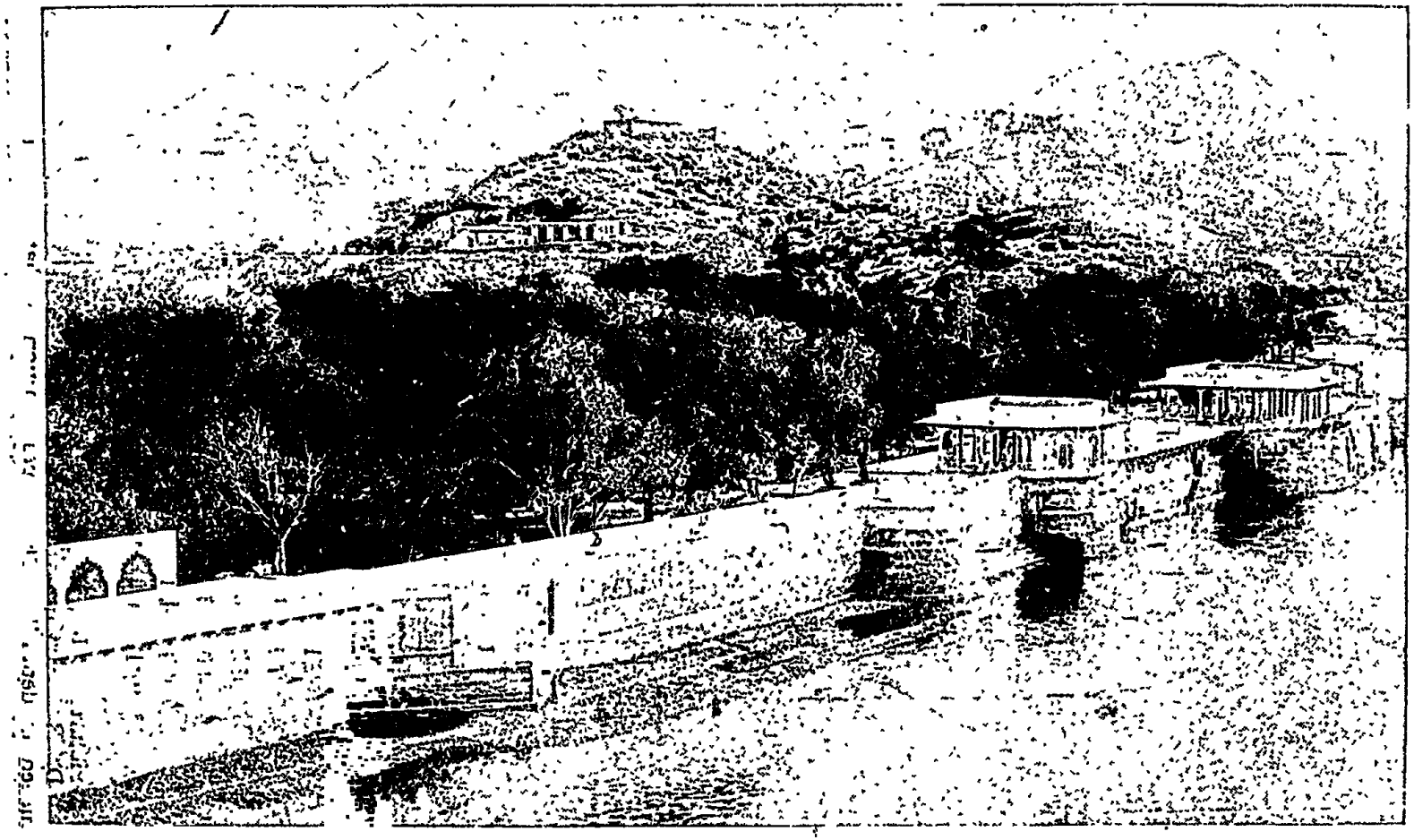
THE most picturesque site in Ajmer is the famous Ana Sagar lake. It is an artificial lake formed by throwing up an embankment between two hillocks named *Bajrang Garh* and *Khobra Behrun*, after the respective Hindu temples built on them. The lake was constructed by King Arnoraja or Anaji (about 1135-1150 A.D.), the grandfather of Emperor Prithviraj. "The Ana Sagar," says Mr. Caine, "is one of the loveliest tanks in India."[1]

The lake when full has a circumference of eight miles.[2] Its capacity is 72·48 M cft.; water spread 11377 M. sq. ft., depth now, 16 ft. Its catchment area[3] has been reduced since the construction in 1891 A.D. of another reservoir near the hills of Ajaipal, called Foy Sagar. It lies hemmed in on all sides by hills, with the lofty Nagpahar as its background. It is, says Dr. Fuhrer, "perhaps the greatest of the various natural beauties that combine to make Ajmer one of the most remarkable of the old native cities of India."[4]

On the southern side, Ana Sagar is fringed by ghats and gardens built mostly during the early days of British rule by wealthy Hindu residents of Ajmer. On the hill near its weir, stands the Residency, where the Honourable the Chief Commissioner of Ajmer-Merwara resides during his stay in Ajmer.

Ana Sagar supplied drinking water to the city of Ajmer[5] before the construction of Foy Sagar, by two underground masonry channels, one passing through the city to the Nahar reservoir and the other outside it to Surajkund, facing the Madar Gate and near the railway station. "Besides the beauty it adds to the vale of Ajmer," says Colonel Tod, "it has a source

1. Picturesque India, page 82. 2. Tod's Rajasthan, Vol. I, page 783.
3. Dr. R. H. Irvine, writing in 1841 A.D. says:—"The lake has gradually much diminished in depth." "The deepest portion is that near the bund varying at the greatest height from 15 to 20 feet."—Medical Topography of Ajmer, page 43.
4. Archæological Survey Report for 1902-03.
5. Bishop Heber says: "Ana Sagar supplies abundance of excellent water to the citizens of Ajmer, is full of fish; and should, if there were any boats, be an excellent place for sailing.',—*Journal*, Vol. II, page 49.



ANASAGAR LAKE AND THE BARADARI.

of interest in being the fountain of the Luni River, which pursues its silent course, until it unites with the eastern arm of the delta of the Indus. The point of outlet is at the northern angle of Daulat Bagh, laid out by Jahangir. The water is not unwholesome, and there are three outlets at this fountain-head for the escape of the water fitting its periodical altitude. The stream at its parent source is thence called the *Sagarmati*.[1] It takes a sweep northward by Bhaonta and Pisangan, and at Govindgarh is joind by the Saraswati from Pushkar, when the united waters (at whose *sangam* or confluence there is a small temple) is called the Luni."[2]

An interesting account of Ana Sagar during a storm of rain is given by Sir Thomas Roe in his Journal, under date the 20th August, 1616 A.D. He says: "The 20th day and the night fell a storm of rain called the elephant,[3] usual at going out of the rains, but this was extraordinary, for there ran such streams into the tank, whose head is of stone, in show exceeding strong, yet the water was so grown that it broke through one place, and there came an alarm and sudden fear that it would give way and drown all that part of the town where I dwelt, insomuch that Prince Khurram and all his women forsook their house; my next neighbour carried away his goods and his wife on his elephants and camels to fly to the hill-side. All men had their horses ready at their doors to save their lives, so that we were much frighted and sat up till midnight, for that we had no help but to flee ourselves and lose goods; for, it was reported that it would run higher than the top of my house by three feet and carry all away, being poor muddy buildings; fourteen years before, a terrible experience having showed the violence, the bottom of the tank being level with our dwelling and the water extreme great and deep, so that the top was much higher than my house, which stood at the bottom in the course of the water, every ordinary rain, making such a current at my door that it run not swifter in the arches of London Bridge, and is for some hours impassable by horse or man. But God otherwise disposed it in His mercy. The king caused a sluice to be cut in the night to ease the water another way, yet the very rain had washed down a great part of the walls of my house and so weakened it in divers places, that I feared the fall more

1. The stream takes its rise in the Ajaipal hills, and is known as the *Bandi Nadi* till it empties its waters into the Anasagar. 2. Tod's Rajasthan, Vol. I, p. 783.
3. Thevenot explains the name as derived from the shape of the clouds at the time of the storm. The early Portuguese appear to have given this name to the storm which they usually experienced every year upon the coast in the beginning of September.

than the flood, and was so moiled[1] with dirt and water that I could scarce lie dry or safe, for that I must be enforced to be at new charge in reparation. Thus were we every day afflicted; fires, smoke, floods, storms, heat, dust, flies and no temperate or quiet season."

The embankment built by Anaji is broad and massive and is faced with stone. It is 1,102 feet long. Dr. R. H. Irvine says:—"Fronting to the water it is 22½ feet in height. To the eastward it is much higher."[2] Nothing is known of the buildings which may have stood on it before the sixteenth century. "The beauty of the Lake Ana Sagar," says Captain Cole, "made it a favourite resort of the Mughal Emperors, and the valley became filled with their palaces and gardens."[3] Rousselet says: "One of the most beautiful is Daulat Bagh, or garden of splendour, built by Jahangir in the sixteenth century."

Emperor Jahangir, with the eye of an artist, at once saw the beauty of this spot and erected palaces, mentioned as "*Mahalat-i-Jahangiri* by contemporary historians of the Mughal period. These palaces are alluded to by Sir Thomas Roe in his account of the dinner given to him by a Mughal noble named Jamaluddin Hasan, as well as in the entry in his Journal under date the 19th June, 1616 A.D., when he says that Jahangir removed his Court to Hauz Jammal,[5] and remained there from the 19th to the 23rd June.

Sir Thomas Roe says: "He (Jamaluddin Hasan) borrowed of the king his house and garden of pleasure, Hauz Jummal, a mile out of the town, to feast me in, and invited me over night. I promised to come. At midnight he went himself and carried his tents and all furniture, and fitted up a place by the tank-side very handsomely. In the morning I went. He met me with much civility and carried me into his room prepared for me, where he had some company and a hundred servants attending two of his sons, he having thirty. He showed me the king's closets and retiring rooms, which were painted *a la antique*, and in some panes were pictures of the French kings and other Christian princes."[6]

1. Moile, not too much underground.—Bacon's Essay on Plantations. Here it means "softened by moistening." 2. Medical Topography of India, p. 43.
3. Preservation of Ancient Monuments in Rajputana, by Captain Cole.
4. "India and its Native Princes."
5 The place was called Hauz Jammal evidently after the beautiful fountain reservoir, near rhe flight of steps leading from the second to the third terrace of the embankment. 6. Journal, Vol. I, page 238.

Of Jahangirs's palaces, the only remnant now standing is the masonry ruin by the side of the road leading from the embankment to the Kaisar Bagh, near where the surplus water of Ana Sagar emerges from under the road, and trickles down to the culvert at the northern entrance to Daulat Bagh. Shah Jahan, perhaps the greatest of the kings who adorned their countries with beautiful buildings with the eye of an artist, saw the superb beauty of the Ana Sagar Lake; put up a marble parapet on the embankment 1,240 feet long, and five Pavilions (*Baradaries*) of polished marble, incomparable in elegance and beauty, and a *hammam* or Turkish bath, in 1637 A.D.[1] During his visits to Ajmer, he resided here as appears from an account of the visit to Ajmer given by his favourite daughter, Jahan Ara Begum in her book *Munisul Arvah*. She says: By good fortune, I directed my course to the sacred town of Ajmer to attend on my venerable father, and remained on the way from the 18th Shaban to 7th Ramzan, H. 1053 (1643 A.D.), when I set my foot in the palace on the bank of the Ana Sagar Lake (داخل عمارت کنار تال آناساگر گشتم) These elegant marble Pavilions," says Captain Cole, the Curator of Ancient Monuments in India, "command an incomparable view of the town, and the mountain is reflected as in a crystal mirror. The garden is of great extent and full of venerable trees."[2]

Of the five Pavilions, the third from the south, the largest (46 feet long) and the best, built after the model of the Diwan-i-Khas in the Delhi Fort, was allowed to stand intact. The others were converted into offices and residences. The two Pavilions at the southern end (29 feet and 26 feet 6 inches long respectively) were fitted up as a house for the Superintendent of Ajmer, when Ajmer passed from the Scindia to the English in July, 1818 A D. It was in this house, that Col. Tod breakfasted with Mr. Wilder, the first Superintendent of Ajmer, on the 2nd December, 1819 A.D., and both discussed how best they could promote the prosperity of Ajmer and Bhilwara.[3] And it was in this house that Bishop Heber, when he came to Ajmer on the 7th February 1825 A.D., dined with Mr. Moore. He says in his Journal: "Mr. Moore lives in a small house fitted up out of a summer

1. According to the Muasir-ul-Umra, Vol. II, p. 816, Shah Jahan put up these buildings and those in Ahmedabad at an expense of ten lakhs of rupees.

2. Preservation of Ancient Monuments in Rajputana. "A beautifull park full of fine old trees."—Caine's Picturesque India, page 78.

3, Tod's Rajasthan, Vol. I, page 777.

house erected by Shah Jahan on the very bund of Ana Sagar, with its water beating against the basement."[1]

The fourth Pavilion (44 feet 6 in. long) was converted into a station reading-room and library, and subsequently used as the Municipal Office. The fifth Pavilion was converted into a bungalow, where the Deputy Commissioner of Ajmer, and later, the Civil Surgeon, generally resided.

The fourth Pavilion was the first to be restored to its original state. In 1892 A.D. the additions were demolished, the municipal office was removed to the south-eastern bastion of the Magazine, and the Pavilion restored at a cost of Rs. 1,234. The other Pavilions, the first, second and the fifth, however, were not touched till His Excellency Lord Curzon, during his visit to Ajmer in 1899 A.D., ordered the restoration of the embankment and the buildings on it, to the state in which the Mughals had left them. This has been done at a total cost of Rs. 40,062. The Commissioner's house was demolished and the first and second Pavilions were restored. But in the case of the fifth Pavilion, little of the original marble was found. The three arches fronting the lake alone remained, with corner wing-pieces, which latter were removed; and with the exception of the three arches (31′-6″ long) the whole of the site has been turfed. The position of this Pavilion, standing as it did at the water weir, shows that a large Pavilion had been originally erected here, and that it was bodily removed from this place by the Mahratta rulers of Ajmer and used as a Hindu temple in the Magazine on the third story adjoining the south-western bastion. A comparison of this temple with the Pavilions on the Ana Sagar bund irresistibly points to the fact that this is the fifth Pavilion removed from the embankment to the Magazine and used as a Hindu temple, when the Mahratta governors took up their residence in the Magazine.

The Turkish bath, which for long was used as the Commissioner's office, was dismantled in 1902 and the ground floor alone preserved. It is to be hoped that care will always be taken of the old and "venerable trees" on the embankment, "beneath whose shades" Captain Cole supposes, though wrongly, that "the haughty Jahangir received the Ambassador of an English sovereign."

At the head of the stairs leading from the second to the third terrace, to the right, as we ascend them, there stood a palace surrounded by marble lattice work of the time of

1. Journal, Vol. II., page 49,

the Mughals, in which the Government Treasury was at one time located. The building was afterwards dismantled; and now a *chabutra* alone remains to mark the site of the palace.

The Daulat Bagh was laid out by Jahangir as a royal pleasure garden, and was in no sense a public garden. It was a walled enclosure constructed primarily for the use of the inmates of the *harem*. The walls were only demolished when the gardens were extended during the time of Mr. L. S. Saunders, Commissioner of Ajmer (1870-1884 A.D.). The square tank (50 feet by 50 feet) surrounded by a marble platform, in which fountains throw beautiful sprays of water from the centre and the corners, is of Jahangir's time, and is still in a good state of preservation.

Emperor Jahangir relates in his Memoirs that it was in Ajmer that the *otto* of roses was first manufactured in India during his reign, and that the invention was due to the observation and inventive faculty of his mother-in-law, the mother of the Empress Nur Jahan.[1]

The Daulat Bagh and Kaiser Bagh are now public gardens, maintained by the Municipality, where in their season, roses in rich profusion still continue to delight the eye and to perfume the atmosphere by their sweet fragrance. Several bathing ghats with gardens attached to them lie on the southern side of Anasagar. They were all built between 1835 and 1850 A.D., most of them at the suggestion of Colonel Dixon, Superintendent of Ajmer. They lie between the lake and the road to Pushkar.[2]

1. Tuzac-i-Jahangiri; also Elliot's History of India, Vol VI, page 338.
2. For a full account of the Ghats see the Chapter, "Growth of the City of Ajmer".

CHAPTER VI.

VISAL SAR

THIS beautiful lake now called Bisla, was in ancient times one of the most beautiful ornaments of Ajmer. Writing in 1840, Dr R. H. Irvine says; "when full of water, the Visala-talao is a beautiful object."[1] It is an artificial lake, oblong in shape, built by Emperor Visaldeva, who reigned about 1152-1163 A.D.

The celebrated *Prithviraj Rasa* says that the Emperor, returning from a hunting party one day, finding springs of water and hills amidst beautiful surroundings, called his ministers and ordered a lake like Pushkar to be built there.[2]

तव देखि नरिन्द अनुप ठाम, निर्झर गिरिन्द बनपूजीस राम ।
बुल्लाय लिए मन्त्री प्रधान, सर रचो इहां पहुकर समान ॥

And Visalsar was constructed accordingly. It received the overflow from Ana Sagar, built by Visaldeva's father, Annaji or Arnoraj (1135-1160 A D.), as well as the water flowing down the western and northern slopes of Taragarh and the adjacent hills this side of Lakshmi Pol, through Inderkot. It is about 2½ miles in circumference. The surrounding embankment was faced in stone, with steps leading to the bottom of the lake. Temples and houses stood all round, and there were two islands in the lake, on which stood palaces for the king.

Though the embankment remains all round in a more or less ruined state, as also the massive stairs on the eastern side, a short distance from the water weir, nothing is left of the temples and buildings to mark the ancient grandeur of the place.[3] Images were extant on the embankment during the time of the Mahrattas (1790-1818 A.D.), which sent forth jets, when the water rose to their lips.

The islands are hopelessly ruined, though marks of a reservoir and foundations of buildings on them remind the

1. Medical Topography of Ajmer, p. 49.
2. Prithviraj Rasa, Adiparva, Chhand 364.
3. "The vestiges of an island are yet seen in the lake, and upon its margin; but the materials have been carried away by the Goths."—Tod's Rajasthan, Vol. I, p. 783.

spectator that in old days the Visal Sar was a beautiful lake with island palaces fit to adorn the capital of an Emperor, distinguished as much for letters as for valour.[1] This splendid place appears to have been destroyed partly because of the temples standing there, during the early Muhammadan invasions. Up to the time of Jahangir, the place had some pretension to beauty, as the Emperor in his memoirs (*Tuzak Jahangiri*) says that while at Ajmer in 1615 A.D., he ordered repairs to be executed to the lake.[2]

The English church now stands on the south-west embankment of the lake, where once stood the temples of the sun-god. In the north-east corner of the lake, on the embankment, is an enclosure containing *chhatrees* and *chabutras* built over the remains of the ancestors of the *Oswal* Seths of Ajmer, and now called the *Dada bari*.[3]

The Bisla Lake is unfortunately too far gone to ruin to admit of restoration; but it is earnestly hoped that this relic of ancient days, emblematic of the most glorious period of the history of Ajmer, when it was the capital of the Hindu Empire in India, may be protected from further assaults of the Railway, and preserved in a condition in which it existed when St. George's banner first began to float over the *Kangras* of Ajmer.

1. *Vide*, Chapter VII, p. 81.
2. Jahangir is said to have built a palace on the banks of this lake.
3. See Chapter on "Minor Sites."

CHAPTER VII.

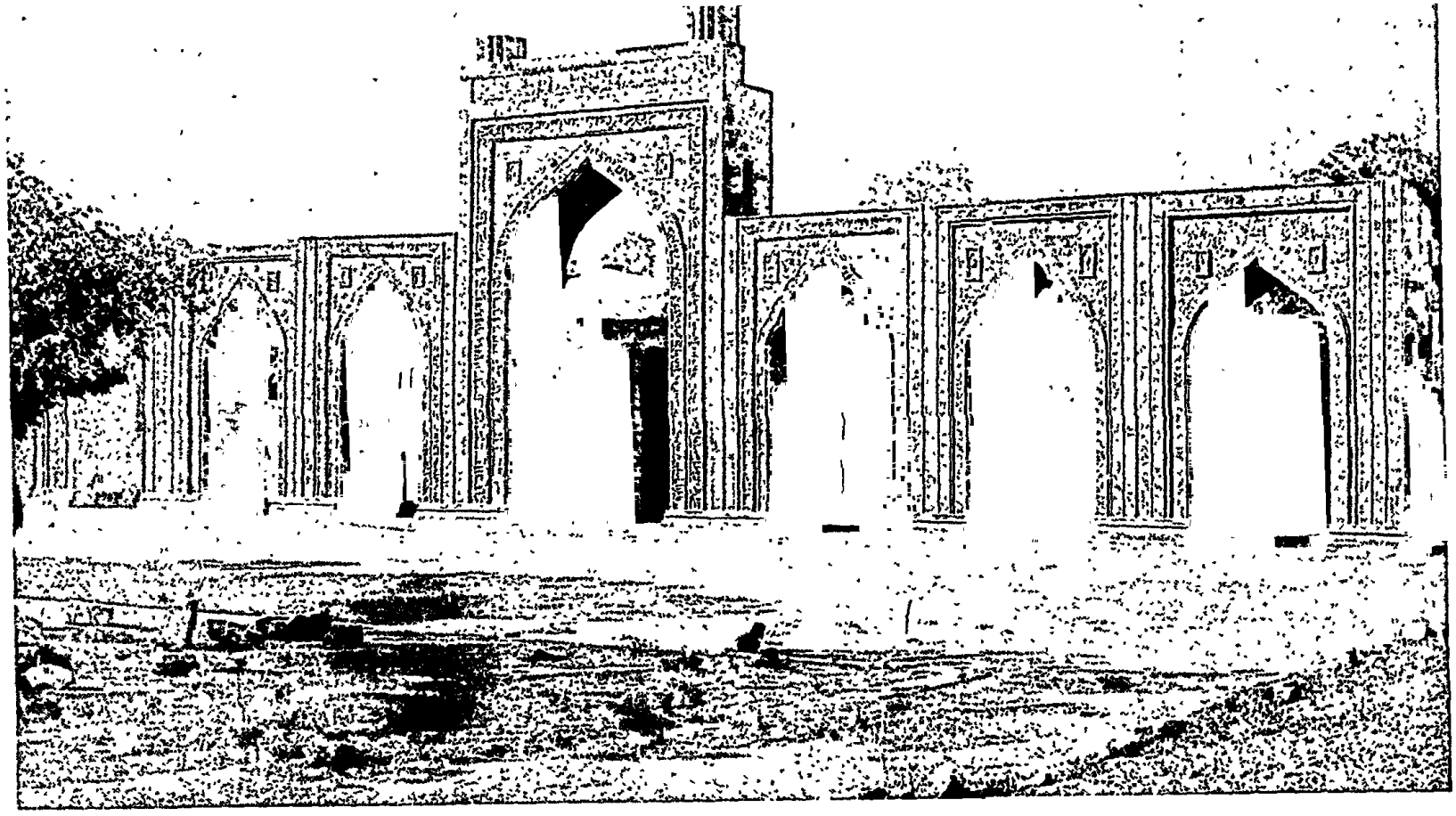
ADHAI-DIN-KA-JHONPRA

FROM an antiquarian as well as an architectural point of view, the *Adhai-din-ka-Jhonpra* is one of the most important buildings in India. General Cunningham says: "There is no building in India which either for historical interest or archaeological importance is more worthy of preservation." Colonel Tod says that this, "relic of nobler days and noblest arts" is 'one of the most perfect as well as the most ancient monuments of Hindu architecture"[1] still preserved.

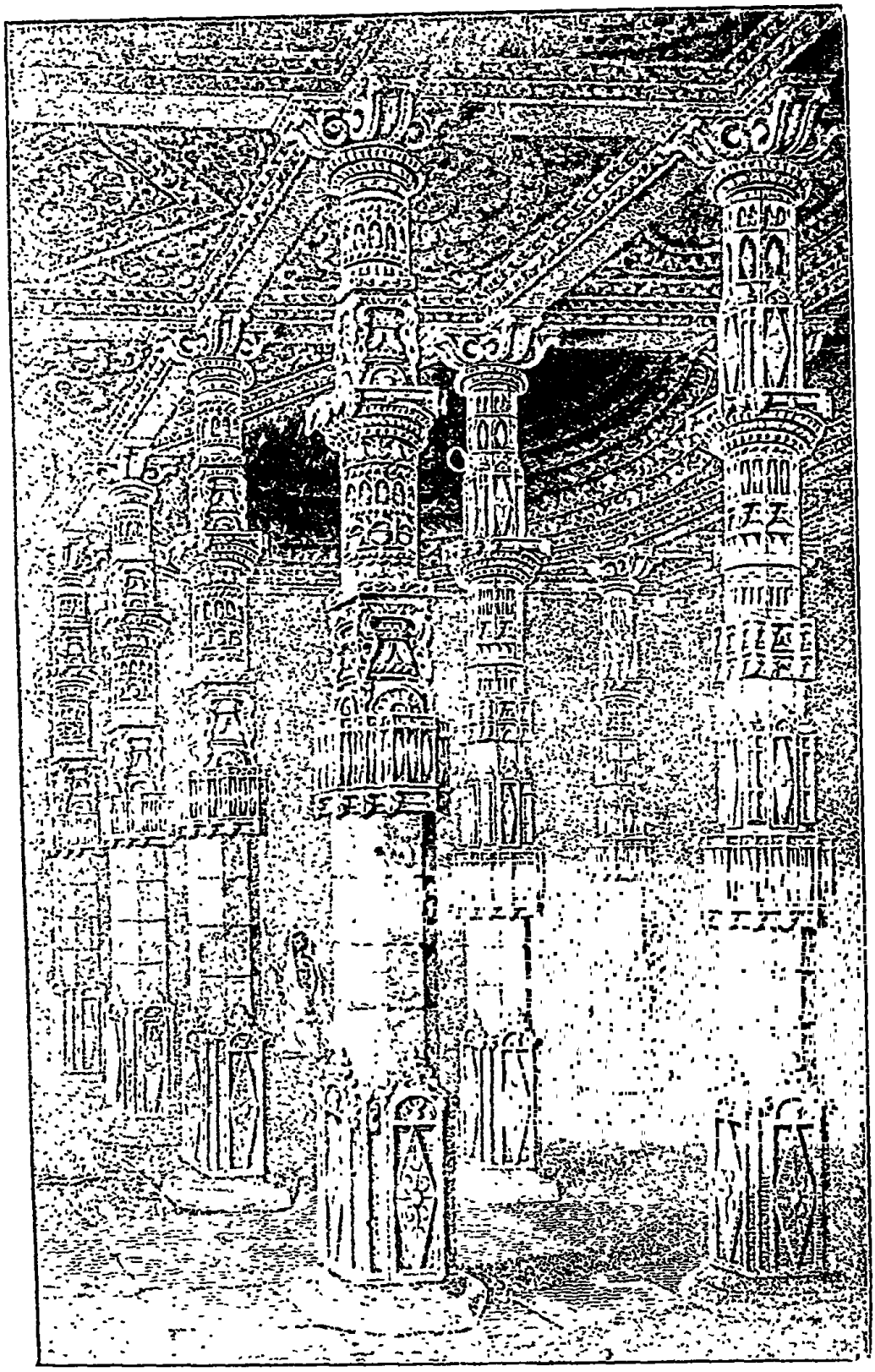
In its conception and execution, this building was a fit monument of the reign of Emperor Visaldeva. As a work of art, it was an exquisite ornament of the Capital of his Empire. As a specimen of Hindu sculpture, this college building marks the high water-mark of excellence attained in the art. "For gorgeous prodigality of ornament, beautiful richness of tracery, delicate sharpness of finish, laborious accuracy of workmanship, endless variety of detail, all of which are due to the Hindu masons, this building," says General Cunningham, Director General of Archaeology, "may justly vie with the noblest buildings which the world has yet produced."[2]

"Nothing," says Mr. Fergusson,[3] "can exceed the taste with which the Kufic and Tugra inscriptions are interwoven with the more purely architectural decorations, or in the manner in which they give life and variety to the whole without ever interfering with the constructive lines of the design. As examples of surface decoration, the Jhonpra and the Mosque of Altamash at Delhi are probably unrivalled. Nothing in Cairo or in Persia is so exquisite in detail, and nothing in Spain or Syria can approach them for beauty of surface decoration."

1. Annals and Antiquities of Rajasthan, Vol. I, page 778.
2. Archaeological Survey of India, Vol, II, page 263.
3. History of Eastern and Indian Architecture, page 513.



THE ADHAI-DIN-KA JHONPRA AT AJMER.



INTERIOR VIEW OF THE JHONPRA.

Dr. Fuhrer says: "The whole of the exterior is covered with a network of tracery so finely and delicately wrought that it can only be compared to fine lace."[1]

Name.—The name Adhai-din-ka-Jhonpra is not an old one. It nowhere occurs in any historical or other writing. The building was in Mughal days known only as a musjid, and for centuries, this was the only mosque in Ajmer. No mosque is anywhere known as a Jhonpra. The name, *Adhai-din-ka-Jhonpra* was given to it in the latter half of the eighteenth century when fakirs began to assemble here in the times of the Mahrattas to celebrate the *urs* anniversary of the death of their *Pir*, religious leader, Panjaba Shah (who had migrated to Ajmer from the Punjab) which lasted for two-and-a-half days, and *fakirs* residences are *Jhonpras* (huts).

History.—The Jain tradition is, that Seth Viramdeva Kala built a Jain temple in celebration of the Jain festival Panch Kalyan Mahotsava in S. 717 (A.D. 660) at a cost of seven lakhs of rupees. The foundation stone was laid by the Jain Bhattarak, Sri Vishwanandji. The Jain Acharyas decided to give up their practice of not having a permanent place, but to tour about and preach Jainism. As there was no place in Ajmer for Jain priestly class to stay in Ajmer, this temple was built. Similar places for the abode of Bhattaraks were established at Delhi, Amber (Jaipur) and Nagor. Colonel Tod also supposed that the building was a Jain temple which was converted into a mosque by the early Mussalman invaders, while General Cunningham accepted the common belief that it was built in two-and-a-half days, as its name implies, of the spoils of Hindu temples[2] demolished by the bigotry of the conquerors. It was certainly not built in two-and-a-half days, of the materials of several temples. Even its conversion into a mosque took several years.

It was originally one building, as the design easily traceable plainly shows, and was used as a college-house. It was built in the form of a square, 259 feet each side, with cloisters on all the four sides enclosing a spacious court-yard, and four splendid star-shaped cloister towers on the four corners,

1. Archæological Survey Report (N.-W.P.) for 1893.

2. "In 1902, a large white marble *linga* was discovered in the course of excavation in the court-yard. This confirms the Brahmannical character of the early temple, often incorrectly described as Jain."—A.L.P. Tucker in the Archæological Survey Report for 1902-3, page 81.

Mr. Cousens, Superintendent, Archæological Survey, Western India, in his report, dated the 28th April, 1900, says: "The work is not of Jain origin. It is distinctly Brahmannical. Amongst the mutilated sculptures are those of Mahakali, Shiva, Parvati and Kuver."

surmounted by magnificent *chhatrees*. The stone used is fine-grained pure silicious sandstone coloured yellow by iron. The building stood on a high terrace, and was originally constructed against the scarped rock of the hill, having the *Saraswati Mandir* (temple of learning) on the western side, and entrances towards the south and east. The interior consisted of a quadrangle, 200 feet by 175 feet. The college was built about 1153 A.D. by Visaldeva, the first Chauhan Emperor of India.[1] A comparison of this building with an almost similar one at Dhar, also converted into a mosque, and which is still known as *Raja Bhoja's Pathshala* (school), would perhaps remove doubts regarding its origin. The towers, the exquisitely-designed fluting and ornamental bands of the columns, and the wonderful cloisters in the shape of a quadrangle, which originally extended to 770 feet, and of which only 164 feet are now left, were destroyed by the ignorant bigotry and fanaticism of the Afghans of Ghor, who attacked Ajmer under Shahabuddin Ghori in 1192 A.D.

They then began to convert it into a mosque; the alteration consisted principally of the addition of the magnificent screenwall, consisting of seven[2] arches fronting the western side, and the insertion in the back wall of the inevitable *mehrab* or arch inseparable from a mosque, and the erection of a pulpit or *mimbar* near it. The *imamgah* or *mehrab* in white marble was built in 1199 A.D., and the screen wall was added during the time of Sultan Shamsuddin Altamash, about 1213 A.D. The conversion was carried on under the management of different persons, the names of two of whom are recorded—Abubakar, the son of Ahmed (1200 A.D.), and Ahmed, son of Muhammad the Aariz. Thus, the work of reconstruction or conversion lasted from before 1199 to 1213 A.D., a period of more than fifteen years.

After the time of Shamsuddin Altamash, for about six centuries no one appears ever to have taken any notice of the *Jhonpra*. The slave dynasty disappeared; Lodies, Khiljees, Afghans, Sesodias, Rathors, came and went; Ajmer passed from the hands of one power to another, as it happened to be paramount in Upper India; the Mughals came, Akbar, Jahangir, Shah Jahan and Aurangzeb all reigned in splendour and disappeared; Rathors and Mahrattas then held temporary

1. Major Repton, Deputy Commissioner of Ajmer, in a printed report, says that a record in a Jain monastery in Ajmer states, that the buildng was completed on Magh Badi 9th, Samvat 1132 (1075 A.D.).

2. The number of columns of the old pillared hall ill fit in with the size of the arches, and clearly shows what is old and what is new.

sway and passed away. The earliest history of the Slave Dynasty, the *Tajulmaasir*, makes no mention of the building further than that Sultan Shahabuddin Ghori during his stay at Ajmer, "destroyed the pillars and foundations of idol temples, and built in their stead, mosques and schools."[1] Nor does the *Tabqat-i-Nasiri* of Minhaj-ul-Siraj make any mention of it. The *Akbarnama*, *Tuzak-i-Jahangiri*, the *Badshahanama*, the *Alamgirnama* are all silent about it. Strangely enough, Sir Thomas Roe, who lived in Ajmer during Jahangir's time for about a year (23rd December, 1615, to 1st December, 1616 A.D.), does not appear even to have known of its existence. Bernier says nothing about it, and even Colonel Broughton, who came to Ajmer in the train of Daulat Rao Scindia in 1810 A.D., and who describes the Dargah, makes no mention of it in his "Letters from a Mahratta Camp." In 1818 A.D., Ajmer passed into the hands of the British, and in the following year, Colonel James Tod visited it. At his hands the *Jhonpra*, for the first time, received its due appreciation. Bishop Heber followed Tod in 1825 A.D., and though he has described the Fort of Taragarh, the Dargah and the Ana Sagar, he has not a word to say about the *Jhonpra*. General Cunningham, Director-General of Archæological Survey, inspected it in 1864 A.D., and gave a detailed description of it in the Archæological Survey Report for that year.

Daulat Rao Scindia was the first ruler to take measures to protect this magnificent edifice, by restoring the central dome and prohibiting the removal of stones from it. A slab was fixed to the left of the entrance gate of the *Jhonpra* forbidding Hindus and Muhammadans, in the name of their respective religions, to remove stones[2] from this ancient building. This slab inscription is dated, Savan Sudi 14th, S. 1866 (1809 A.D.). People, however, continued their depredations up to the time of Lord Mayo. Neglect and ill-treatment were now followed by solicitude and care; and repairs, though "not always very happy," were executed to the *Jhonpra* in 1875-1878 A.D., at a cost of Rs. 23,128. Restoration on more thoughtful lines was carried out in 1900-1903, at a cost of Rs. 7,538, under the supervision of Mr. A. L. P. Tucker, Commissioner of Ajmer-Merwara.

Description.—The mosque proper, which forms a part of the western side of the quadrangle, and which originally

1. Elliot's History of India, Vol. II, page 215.
2. We find stones, dressed and carved, from this building in almost every house in Inderkot.

was the Temple of Learning, is 185 feet long by 57½ feet broad, inclusive of the screen wall, which is 185 feet long, 11½ feet thick, and rises to a height of 56 feet.

This screen wall, which Tod calls "a superb screen of Saracenic architecture," but which General Cunningham assigns to "a higher and nobler style of art than the Saracenic architects ever reached," consists of seven arches.[1] The three central arches are surrounded by three lines of writing, which are divided from each other by two bands of rich arabesque ornament. The two inner lines of writing are Arabic and the outer line is square Tughra or Kufic. The whole of the ornament[2] is boldly and deeply cut in a hard yellow limestone, and although somewhat discoloured by the weather, it still retains all its original sharpness of outline. "The central arch," says Colonel Tod, "is of that wavy kind characteristic of what is termed the Saracenic, whether the term be applied to the Alhambra of Spain or the mosques of Delhi, and I am disposed on close examination, to pronounce it Hindu." It is 22 feet 3 inches wide. The remaining arches are all 13'-5¼" wide.

These arches were not only constructed by Hindu masons but are of Hindu origin. Some European archæologists and students of architecture have wrongly supposed that the arch was unknown to Hindu architecture. The untenability of this view must be clear to those who are acquainted with the remarkable achievements of the Hindus in geometry, conic sections, mechanics and sculpture. All lingering doubt, however, has been removed by the discovery near Mirpur (Sindh) in 1909 A.D., of the Buddhist *Vihar* of the sixth century A.D., containing true arches, with keystones and domes, during an excavation by Mr. Cousens, late Superintendent of the Archæological Survey, Western Circle.

Colonel Tod thinks that the early Mussalman invaders learnt the art of constructing arches from the Hindus.[3] Speaking of the ruins of Anhalwarra Patan, he says:

"About one hundred and fifty yards from the Jain Towers of Time stands the skeleton arch of a noble gateway. Were we to take this magnificent relic as a specimen of what the city of Anhal had been, we might at once solve a great problem in architecture; for it is one of the finest outlines of what is termed the Saracenic arch that I ever saw; and could we prove it to be Hindu in origin, we might discover in it the prototype

1. Archæological Survey Report, Vol. II, page 263.
2. "The decoration of the whole facade of this wonderful screen is of unique beauty."—Caine's Picturesque India, page 79.
3. Tod's Travels in Western India, pages 224-26.

of those in the Alhambra, and the varieties of the pointed style, denominated Gothic, spread over Europe. If, originally, it formed part of the circumvallation raised by Vansraj in 746 A.D., it would be nearly the period of the Alhambra, *'the edifice,' par excellence*, raised by Haroun in the kingdom of Granada . . . I have elsewhere stated that so early as the eighth century, the arms of Islam were both on the Indus and the Ebro; but where did the Arab learn to turn this arch? Not from the Visigoth in Spain, nor from the architraved edifices of the ancient Greeks or Persians; not from Tadmor in the desert, nor from Persepolis; neither from Hauran nor from Haleb. Did they then invent and spread it over Europe; or did they acquire the knowledge of it from the Silpi or architect of the Hindus, who had their Vitruvius before Romulus was born? Of one thing we are confident, that this arch was erected by a Hindu mason, and that its ornaments are purely Hindu, and if the Arabians had anything to do with it, their merit was confined to the design. Can we reasonably concede even so much to probability? . . . The character of this architecture is of a much earlier date, being nearly that of the Ghorian dynasties preceding Alla, which afterwards gradually softened down until it attained the florid embellishments and effeminate though striking distinctions of the Mughal. The varied conceptions of the pointed style in Europe are much less easy to discriminate than those of the Indo-Saracenic, a term we may be permitted to use. in order to distinguish it from the simple Saracenic, as found in the Western conquests of the Arabians, who, as they and their successors invariably destroyed every edifice of religion, or converted it to the worship of Islam, have left us no means of determining what was purely Hindu. Were any artist, or any curious enquirer, to go to ancient Delhi, and live for a few months amongst the inexhaustible ruins of its various dynasties, he would be enabled to distinguish these with more accuracy from the architecture of the tombs, than from the pages of the historian, each having its character more clearly defined than the styles which we divide into Gothic, Byzantine or Tedesque, Saracenic, and Saxon. We may, I think, claim for the Hindus the invention of the Ogee or contracted arch, of which the pointed horse-shoe arch, as the Saracenic is not inaptly termed, is a modification, as this is the commonest form of their *torun*, the nuptial or triumphal arch. It is at least far more probable that the wealthy and scientific Hindu—whose claims to discoveries in the highest walks of astronomy, algebra, and all the subtleties of metaphysical lore, are placed upon an indisputable foundation—should be the inventor, than the roving Bedouin of the desert.

On entering the mosque by the central arch, we see a vast pillared hall 248 feet long by 40 feet wide, covered by a flat recessed roof, which is divided into nine octagonal compartments, corresponding with the seven arches of the screen wall and the two corners of the cloisters. In this hall there are five rows of columns, of which one row is placed against the back wall. Altogether there are 70 pillars now standing. These pillars have a greater height than those at the Kutub, and are more elegant in their sculpture and general appearance than the converted mosques in Malwa and Ahmedabad.[1]

1. Captain H. H. Cole's Preservation of National Monuments in Rajputana (1881).

"After confessing and admiring the taste of the vandal architect," says Colonel Tod, "we passed under the arch to examine the more noble production of the Hindu. Its plan is simple and consonant with all the more ancient temples of the Jains. It is an extensive saloon, the ceiling supported by a quadruple range of columns, those of the centre being surmounted by a range of vaulted coverings; while the lateral portion, which is flat, is divided into compartments. But the columns are most worthy of attention. They are unique in design, and with the exception of cave temples, probably among the oldest now existing in India. On examining them, ideas entirely novel, even in Hindu art, are developed. Like all these portions of Hindu architecture, their ornaments are very complex, and the observer will not fail to be struck with their dissimilarity; it was evidently a rule in the art to make the ornaments of every part unlike the other, and which I have seen carried to great extent. There may be forty columns, but no two are alike. The ornaments of the base are peculiar both as to form and execution; the lozenges, with the rich tracery surmounting them, might be transferred, not inappropriately, to the Gothic Cathedrals of Europe. The projections from various parts of the shaft (which on a small scale may be compared to the corresponding projections of the columns in the *Duomo* at Milan), with the small niches still containing the statues, though occasionally mutilated, of the Pontiffs of the Jains, give them a character which strengthens the comparison, and which would be yet more apparent, if we could afford to engrave the details. The elegant *Camacumpa*, the emblem of the Hindu Ceres, with its pendant palmyra branches, is here lost, as are many emblematical ornaments, curious in design and elegant in their execution. Here and there occurs a richly-carved corbeille, which still further sustains the analogy between the two systems of architecture; and the capitals are at once strong and delicate. The central vault, which is the largest, is constructed after the same fashion as that described at Nadole; but the concentric annulets, which in that are plain, in this are one blaze of ornaments, which with the whole of the ceiling is too elaborate and complicated for description."[1]

The *Jhonpra* is the earliest specimen of a converted mosque having mazzina (towers for calling the Mussalmans to prayer), placed in the shape of two small *minars* on the top of the central arch in the screen wall. In the Kutub Mosque at Delhi, the Muazin's tower is a separate building (the

1. Annals and Antiquities of Rajasthan, Vol, I., page 780.

famous lofty Kutub Minar), as those in the two mosques at Ghazni, which had only one minar each. In the Delhi mosque, the screen wall being only eight feet thick, no *minar* could be placed on it; but in the *Jhonpra*, with its massive screen wall 11½ feet thick, the architect found it possible to erect two minars 10½ feet in diameter. These minars are in a ruined state now—"crumpled away to mere stumps," as Mr. Caine[1] says; but what remains shows that they were sloping hollow towers with 24 faces or flutes alternately right-angular and semi-circular, just like those of the celebrated Kutub Minar at Delhi; and like their prototype, they were divided into separate stages or storeys by horizontal belts of writing, of which two belts of the northern minar still remain partly legible. Of the Southern minar only one storey is left, while the northern has two; and a part of the horizontal belt of writing, separating the second from the third storey, containing the name of Sultan Altamash with his titles, is lying in the open courtyard.

Inscriptions.—The *Adhai-din-ka-Jhonpra* is rich in inscriptions. While all of them are of importance, a few of them found buried in the court-yard in 1875-6 A.D. are of exceptional interest to the historian as well as to the student of Sanskrit literature. These, and the two small inscriptions, which refer to the construction of the original building are of great historical importance, and are in Sanskrit. The two small inscriptions being fixed in an out-of-the-way place long escaped observation, and probably saved them from destruction at the hands of vandals. They are placed on the lintels of the small stair-cases by the back wall of the cloistered hall, leading from the roof of the hall to the top of the Imamgah Mehrab of white marble. The one in the northern staircase is fading fast, while the other one is in good condition, and is श्रीविग्रहराजदेवेन कारितमायतनमिदं, which means: "This building was constructed by the illustrious King Vigraharaj." The other one simply says, "made by the illustrious King Vigraharaj."

The other Sanskrit inscriptions recovered during excavations in 1875-6 A.D. consist of six tablets of polished basalt, inscribed in Devanagri of the twelfth century A.D., and are in fragments. Four of these tables contain fragments of two old plays in Sanskrit and Prakrit, hitherto unknown. On slabs one and two, are engraved parts of a play called the *Lalita Vigraharaja Nataka.* "The lovely play of

1. Picturesque India, page 79.

Vigraharaj," composed by the learned poet Somadeva, in honour of Emperor Vigraharaj of Ajmer. Dr. Keilhorn, who has edited these inscriptions in the Indian Antiquary, Vol. XX, page 201, says: "The two tablets (I and II) contain large portions of the *Lalita-Vigraharaja Nataka*, composed evidently in honour of the King Vigraharajadeva of Sakambhari, by the Mahakavi, the learned Somadeva. It opens with a conversation between Sasiprabha and the king (Vigraharaja), from which we may conclude that the king was in love with Desaldevi, a daughter of Prince Vasantapala[1] (who resided in Indrapur). The two lovers, one of whom apparently has seen the other in a dream, being separated, Sasiprabha, a confidant of the lady, is sent to ascertain the king's feelings; and having attained her purpose, she is about to depart to gladden her friend with her tidings, when the king confesses that he cannot bear to part with Sasiprabha, and proposes to send Kalyanavati to the Princess instead. Accordingly, Kalyanavati is despatched with a love-message, in which the king informs the lady that his march against the King of the Turushkas, a battle with whom appears to be impending, will soon give him an opportunity of joining her. Suitable preparations having been made for making Sasiprabha's stay with the king comfortable, the latter goes to attend to his mid-day ceremonies. Thus ends the third act.

At the opening of the fourth act, two Turushka prisoners appear on the scene, which represents the camp of the king Vigraharaja at Sakambhari, or a place close to it, in search of the royal residence. In their perplexity they luckily meet with a countryman, a spy, sent to the camp by the Turushka King. This man tells them how he has managed to enter the enemy's camp in the guise of a beggar, together with a crowd of people who went to see the god Somesvara. He also informs them that the army of the Chahumana (Vigraharaja) consists of a thousand elephants, a hundred thousand horses, and a million of men; in fact, that by the side of it, the ocean would appear dry. And having pointed out the king's residence, he departs. The two prisoners take their places near the royal quarters; they meet with the king, who is thinking of his beloved, address him (in verses which unfortunately are damaged in the text), and are sent away richly rewarded.

Vigraharaja now expresses his surprise that his own spy, whom he has sent to the camp of the Hammira,[2] has not

1 "I know of no prince Vasantapala who lived in the twelfth century A.D., but the name looks as if it might belong to one of the Tomara princes of Delhi."—Dr. Keilhorn, Indian Antiquary, Vol. XX, page 201. 2. Sanskritised form of Amir.

returned yet. But just then the spy comes back and informs his master of what he has been able to learn regarding the enemy's forces and his movements. According to his account, the Hammira's army consists of countless elephants, chariots, horses and men, and his camp is well provided. On the previous day it was three *yojanas* distant from Vavverna, the place where Vigraharaja then is, but it is now located at a distance of only one *yojana*. There is also a rumour that the Hammira, having prepared his forces for battle, is about to send a messenger to the king.

The spy having been dismissed, Vigraharaja sends for his maternal uncle, the Raja Simhabala, and having explained the state of affairs, consults with him and his chief minister, Sridhara, as to what should be done. The cautious minister advises not to risk a battle with the powerful adversary. But the king intimating that it is his duty to protect his friends, is too proud to enter upon peaceful negotiations, and is encouraged by Simhabala to act according to his own views. While they are still consulting, the arrival of the Hammira's messenger is announced. The stranger is admitted into the royal presence, expresses his wonder at the splendour and the signs of power which surround the king, is struck with Vigraharaja's own appearance, and cannot conceal from himself that the task entrusted to him will be a difficult one to perform.

Here the inscription ends. "It may be assumed," says Dr. Keilhorn, that Vigraharaja and the Hammira on the present occasion did not fight, and that the king eventually was united with his lady love. From the Delhi Siwalik Pillar inscription we know that in reality Visaldeva-Vigraharaja successfully made war against the Muhammadan invaders," and finally drove them out of Hindustan.

Slabs three and four contain portions of a play by Vigraharaja himself in honour of Siva, called *Harakeli Nataka*, or the play of Hara (Siva). The play is partly in imitation of Bharavi's *Kiratarjuniya*. There is praise of the Emperor by Siva for the play. The date of the play as given in theinscription corresponds to Sunday, the 22nd November, 1153 A.D.

These inscriptions were engraved by Bhaskar, son of Mahipati and grandson of Govinda (a favourite of King Bhoj), belonging to a family of Hun chiefs who had been admitted into Hinduism.

The fifth slab has engraved on it the beginning of a poem, the name of which is not given. It contains the *Stuti*,

invocation to and praises of various *devatas* (gods), and finally comes to Surya, from whom, says the poem, the Chauhans are descended. The remaining portions appear to have been engraved on other stones, which undoubtedly still lie buried in the debris of the *Jhonpra*. This inscription is in pure Sanskrit.

The sixth slab, or rather the few pieces of this slab that have been found, show that it was a *Prasasti* concerning the Chauhan Kings of Ajmer. The available pieces have been put together. The inscription mentions that "Ajmer was made for his residence by King Ajaideva," that he conquered Narvarma (King of Malwa) on the border of Avanti (Ujjain), and that after giving his throne to his son, he became a *Vanaprastha* and took up his abode in the forest of the sacred Pushkar. It is further stated that his son adorned the land of Ajmer with the blood of Turushkas, as a woman whose husband returns alive and victorious from war adorns herself in clothes of red *kusunbh* colour. It is also stated that the warriors of this king captured the elephants of the King of Malwa. The name Kumar Pal is also found engraved on one of the pieces, but for want of the next connected piece nothing further can be made out of this name.

These inscriptions are of the greatest importance to the historian, and it is hoped that Government will see their way, to taking in hand regular excavations in the *Jhonpra*, with a view to recover, if possible, the remaining portions of these important inscriptions. These inscriptions serve a threefold purpose. Firstly, they show that Vigraharaj (Visaldeva) fought against the invaders of India from the north-west, and thus supports the Delhi Siwalik inscription of the same monarch, and tends to show that the event took place about 1153 A.D. or soon after it. Secondly, they show that Visaldeva was not only a great king, but was a great scholar and poet, and was a patron of learning. "Actual and undoubted proof is here afforded," says Dr. Keilhorn, "to us of the fact that powerful Hindu rulers of the past were eager to compete with Kalidasa and Bhavabhuti for poetical fame."[1]

Dr. Keilhorn adds: "And it shows the strange vicissitudes of fortune that the stones on which a royal author, who could boast of having repeatedly exterminated the barbarians (Turushkas, Mussalmans) and conquered all the land between the Vindhya and the Himalaya, made known to his people the products of his muse, should have been used as

1. Indian Antiquary, Vol. XX, p. 201.

common building material" by the descendants of those barbarians."

Thirdly, the inscriptions help us in fixing the date of the building, which would be some time before 1153 A.D.; and, if we remember the design of and similar inscriptions in the famous Pathshala of Bhoj, which was evidently the prototype of the *Adhai-din-ka-Jhonpra*, also in showing that the building was originally a college building.

Another inscription in Nagri characters, but in the Hindi language, is to be found on the marble pillar of the northern balcony at the entrance gate, which records the visit of one Dharma, Master mason of Boondi, in Sambat 1462 (1405 A.D.), during the reign in Ajmer of Rana Mokal. The inscription simply says: "Sambat 1462 Varshe Jeth badi 8 Sutradhar Dharma Boondiko" (Samvat year 1462, Jeth Badi 8th, Master mason Dharma of Boondi).[1] Near this inscription are recorded in rude Nagri, measurements of the *Jhonpra*, as—Hath 172, hath 167. "These numbers" says General Cunningham, "curiously corroborate my measurements, for as 172: 167 272·6: 264·517 feet, or less than one-quarter of an inch different from my breadth of the enclosure. The two dimensions together give an average length of 19·0088 inches for the old *hath* or cubit of Ajmer. I am inclined to ascribe these measurements to a mason named Dharma.

All the remaining inscriptions are in Arabic, and in a way record the history of the building after it came into the hands of Shahabuddin Ghori and his successors. The earliest Arabic inscription is on the Imamgah, or the arch built of white marble in the back wall of the *Jhonpra*, beside which stands the *mimber*, or an elevated stand for the speaker. This inscription begins with a verse from the Koran, and ends with the date of its construction. It is as follows:—

"But he only shall visit the temples of God who believes in God and the last day, and is constant at prayer, and pays the legal alms, and fears God alone. These perhaps may become of the number of those who are rightly directed. Do ye reckon the giving of drink to the pilgrims and the visiting the holy temples to be actions as meritorious as those performed by him who believeth in God and the last day, and fighteth for the religion of of God? They shall not be held equal with God; for God directeth not the unrighteous people. Erected on the 21st Jamadi-ui-Akhir H. 595" (1199 A.D.).

A tradition (*hadis*) is also inscribed round the arch which says:

"The prophet has said that haste should be made for prayers before they are missed and for *toba* (repentance) before death comes."

1. Archaeological Survey Report, Vol. II, page 259.

A little removed from the above inscription in the back wall of the *Jhonpra*, and immediately under the roof of the second dome from the centre towards the north, there is another inscription in two lines in Kufic characters, which translated means: "(This was built) under the management (Darogai) of Abubakar, the son of Ahmad, entitled Jamal-ul-Fazilat, in the month of Zilhijah 596." (September 1200 A.D., Katik and Mangsar S. 1257). This inscription has been built up upside down during the repairs.

Of the three belts of writing that surround the central arch and the two beside it of the screen, the two inner ones are Arabic and the outer one square Tughra or Kufik. The Kufik lines, however, go in straight lines on the two sides of the arches, but do not go round the arch proper. The outer of the two Arabic lines round the central arch contains the same verse from the Koran as is inscribed on the marble Imamgah above described. The innermost line is of great historical importance, and shows that the screen was built during the reign of Sultan Shamsuddin Altamash (1210-1236 A.D.). It says:

"This building was ordered to be built by the King of the World, the just, the magnificent; the King, the great, superior Lord of the heads of the people, chief of the King of Arabia and Persia; he is the shadow of God in this world, the sun of the faith and the world. The defender (one who attends to the complaints of Islam and Muhammadans; the crown of the nobles and the kings, the extirpator of the unbelievers and the irreligious; ever ready to clear off the darkness of unbelief and the idolators, the supporter of Islam, the mighty Government and the crown of the bright religion, master of land and water, the King of the Eastern Continent; Heaven helps him; victorious over his enemies; his title Abdul Muzaffar Altamash Sultan, the right hand of the Caliph of God, the ally of the chief of Muhammadans, he is sublime in everything, and every moment a new proof of his greatness is forthcoming. This was written on the 20th of Rabi-ul-Akhir———,"

The stone bearing the year has been lost, presumably during the repairs of 1875-76 A.D.

Round the two side arches, are inscribed the following verses from the Koran in two lines. On the northern arch:

"Verily we have granted thee a manifest victory, that God may forgive thee thy preceding and thy subsequent sin, and may complete his favor on thee and direct thee in the right way; and that God may assist thee with a glorious assistance. It is he who sendeth down secure tranquillity into the hearts of the true believers, that they increase in faith beyond their former faith: (the hosts of heaven and earth are God's; and God is knowing and wise): that he may lead the true believers of both sexes into gardens beneath which rivers flow, to dwell therein for ever, and may remove their evil deeds from them: (this will be great felicity with God): and that he

may punish the hypocritical men and women and the idolators and idolatresses who conceive an ill opinion of God. They shall experience a term of evil fortune; and God shall be angry with them and curse them, and has prepared hell for them; an ill journey shall it be thither." "Praise be unto him who transported his servant by night from the sacred temple of Mecca to the farther temple of Jerusalem, the circuit of which we have blessed, that we might show him some of our signs; for God is he who heareth and seeth, and we gave unto Moses the book of the law, and appointed the same to be a direction unto the children of Israel, commanding them, saying, 'take not any other patron besides me.' O posterity of those whom we carried in the ark with Noah; verily he was a grateful servant and was expressly declared unto the children of Israel in the book of the law, saying, ye will surely commit evil in the earth twice, and ye will be elated with great insolence."

Round the southern arch are inscribed the following verses:

"Blessed be he who has placed the twelve signs in the heavens and has placed therein a lamp by day and the moon which shines by night. It is he who has ordained the night and the day to succeed each other for the observation of him who will consider or desires to show his gratitude. The servants of the merciful are those who walk meekly on the earth; and when the ignorant speak unto them, answer, Peace: and who pass the night adoring their Lord and standing up to pray unto him; and who say, 'O Lord avert from us the torment of hell, for the torment thereof is perpetual:' verily, the same is a miserable abode, and a wretched station."

"If we had sent down the Koran on a mountain, thou wouldst certainly have seen the same humble itself, and cleave asunder for fear of God. The similitudes do we propose unto men that they may consider. He is God besides whom there is no God; who knoweth that which is future and that which is present; he is the most merciful; he is God; besides him there is no God; the King, the most Holy, the Giver of Peace, the Faithful, the Guardian, the Powerful, the Strong, the most High. Far be God exalted above the idols which they associate with him! He is God, the Creator, the Maker, the First. He has most excellent names, Whatever is in heaven and in earth praiseth him: and he is the Mighty, the All-wise."

Behind the second arch from the south, on the flat stone lintel, as we enter the pillared hall, is a small inscription to the following effect:

"During the time when the management was in the hands of Ahmad, son of Muhammad the Aariz" (the officer of the court whose duty it is to present people to the king).

The two ruined minarets on the central arch are divided into separate stories by horizontal belts of writing. In the lower belt round the north minar, we read;

"The father of victory, Sultan Altamash, ally of the chief of Muhammadans, may God ever keep the country and government in his hands; the Chief of all Chiefs; he is exalted above all in the East and the West."

In the upper belt is a verse from the Koran which says :

"We are your friends in this life, and in that which is to come : therein shall ye have that which your souls shall desire, and therein shall ye obtain whatever ye shall ask for; as a gift from the gracious and merciful God. Who speaketh better than he who inviteth unto God and worketh righteousness, and saith, I am a Muslim ? God and evil shall not be held equal."

Over the entrance gate-way to the east, as we ascend the steps of the *Jhonpra* and before we enter it, are inscribed two traditional sayings of Muhammad, one regarding Friday and the other in praise of the virtuous act of erecting a mosque, The first says :

"The prophet said : Friday prayers are equal to an exalted kind of pilgrimage; so long as he who regularly says his prayers is in the world, the beneficent effect of the prayers is with him; and if he is in the company of those in Heaven, it is with him there."

The other says :

"The prophet said : for him who erects a place for the worship of God with means righteously acquired, the Almighty God builds a place in Heaven."

On several stones in the arches, are engraved stray words in Arabic as *Alkhaqani*, *Alkhalafa* in a number of places, and some in Sanskrit, as *Sri Sinhaldeva* and other Hindu names. The word *Alkhalafa* probably marks the place where the Khalifa or the leader of a group of those who stood to say their prayers, took his stand at the time of prayer.

CHAPTER VIII

DARGAH KHWAJA SAHIB

THE Dargah of Khwaja Muinuddin Chishti, popularly known as Khwaja Sahib, is a place of worship of the Mussalmans. The Khwaja is sometimes called the Sultan-ul-Hind (chief of the saints of India) and the Dargah is one of the chief holy places of the Muhammadans in India.

Khwaja Muinuddin Chishti.—Khwaja Muinuddin Chishti was a native of Afghanistan, and was born on a Monday in H. 537[1] (1143 A.D.) in the village Sijiz in Sistan (Sans. *Shak-sthan*, country of the Shaks), near Ghor. His father was a Husaini Sayad, and was named Sayad Ghiasuddin Ahmad, and his mother, Bibi Mahanur.[2] The boyhood of Khwaja Muinuddin was passed in Khurasan, to which his father had migrated. Khwaja Ghiasuddin Ahmad died in H. 551 (1156 A.D.) at Nishapur, leaving his son a garden and a water flour-mill as his sole inheritance. Khwaja Muinuddin came under the influence of Ibrahim Qandozi, sold the garden, distributed the proceeds amongst the poor, became a fakir and went away towards Bokhara and Samarkand. He became a pupil of Hisamuddin Bokhari, and committed the Koran to memory. Thence he proceeded *via* Nishapur to a village in its neighbourhood, called Haroon. There, he became on 10th of Shawal (Thursday) H. 560 (1165 A.D.), a disciple of Khwaja Usman Chishti Harooni, whose mausoleum is at Mecca. As Khwaja Usman was a follower of the Chishtia sect[3] of fakirs, Khwaja Muinuddin has also come to be known as Chishti. Chisht is a village near Herat, now called Shaqlan; and as four[4] of the eminent teachers of this sect of fakirs were natives of Chisht, their disciples have come to be styled Chishti. Khwaja Muinuddin thus became the Khalifa of Khwaja Usman, disciple of Haji Sharif Zindani, who was a follower of the school of Khwaja Ishaq Shami, the founder of

1. Some say the Khwaja was born in H. 527 (1133 A.D.).
2. Others say her name was Bibi Khasul Malka.
3. The four sects of fakirs are (1) Qadirya, (2) Nakshbandia, (3) Chishtia, and (4) Shorwardia.
4. (1) Khwaja Abu Ahmad (3) Khwaja Yusuf.
 (2) Khwaja Nasaruddin Abu Ahmad. (4) Khwaja Qutbuddin Modud.

the Chishtia sect. After an attendance of 20½ years on Khwaja Usman Harooni, Khwaja Muinuddin went to Mecca, Medina and Sanjar, and thence to Baghdad, where he met Sheikh Ziauddin and Shahabuddin Saharwardy, and became a disciple and Khalifa of Khwaja Ahaduddin Kirwani. In Jeel, near Baghdad, Khwaja Muinuddin stayed a short time with Sheikh Abdul Kadir Gilani, called Piranpir. Passing Hamadan and Tabrez—where he met Abu Said Tabrezi—he came to Ispahan, where Khwaja Qutbuddin Bakhtyar Kaki became a disciple of Khwaja Muinuddin. After staying two years in Khurqan, where he preached in the town and suburbs, he went to Astrabad, and there met Sheikh Nasiruddin Astrabadi, and lived with him for a time. Thence, he migrated to Hirat and Sabzwar, the *Hakim* of which place, Yadgar Muhammad, became the Khwaja's disciple, and accompanied him to Hissar Shadman. The Khwaja thence proceeded to Balkh. There, Hakim Ziauddin became his disciple. The Khwaja went to Ghazni. From there he came to India with the army of Shahabuddin Ghori, and at the age of 52, took up his abode in Ajmer.

It has been wrongly stated that Khwaja Muinuddin came to Ajmer several years before the conquest of Ajmer by Shahabuddin Ghori, and while Prithvi Raj was still King of Ajmer. As a matter of fact he came with Shahabuddin's army to India. The *Tajul Maasir*, the earliest history of Shahabuddin Ghori by Hasan Nizami, who was a contemporary writer; while writing about Ajmer, makes no mention of the Khwaja. The *Tabkati Nasiri*, admittedly the most authentic history of the period, the work of Minahaji-Siraj, who was also a contemporary writer, speaking of Shahabuddin's invasion of India when Prithviraj was killed, says:—

"The author heard from a trustworthy person, a distinguished man of the highland district of Tulak, whom they used to style by the title of Muinuddin Ushi,[1] who said: 'I was in that army along with the Sultan-i-Ghazi, and the number of cavalry composing the army of Islam that year was one hundred and twenty thousand arrayed in defensive armour.'"

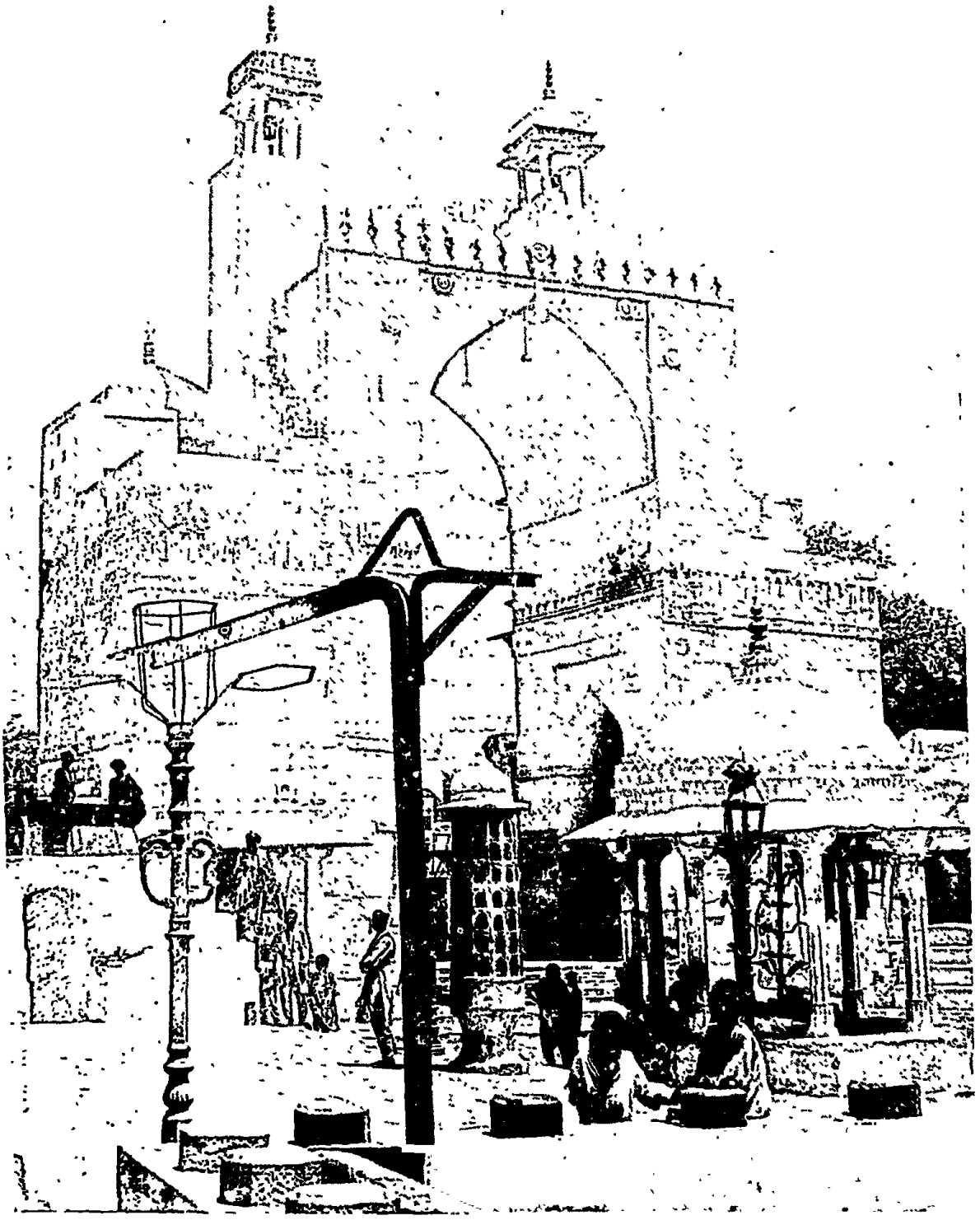
The author of *Muntakhabul Tawarikh*, Maulana Abdul Qadir Badayuni[2] a contemporary of Emperor Akbar, also says: "Khwaja Muinuddin Chishti came with Sultan Shahabuddin

1. "The person here referred to is no other than the celebrated Muinuddin Chishti, whose tomb is at Ajmer."—Major Raverty, Tabqati Nasiri, page 465.
2. Muntakhabul Tawarikh, page 15. The text is.

حضرت خواجه معین‌الدین چشتی قدس‌الله سره العزیز که سرچشم اولیا بداکبار و مشایخ
عظام دیار هند است و مزار متبرک وے در اجمیر واقعه است‌درین نوبت باسلطان همراه
بود و این فتح بموجب زاندن نفس مبارک رحمانی آب قطب زبانی نزمی نموده—



DARGAH OF KHWAJA MUINUDDIN CHISHTI, FROM THE BAZAR (1914 A. D.)



THE BULAND DARWAJA IN THE DARGAH, KHWAJA MUINUDDIN CHISHTI.

when he invaded India again in 588 H. (1192 A.D.)." The author of another history of the Mughal period, *Charchman Chatraman*, also says that Khwaja Muinuddin came with Shahabuddin Ghori, when he defeated Prithviraj. The famous historian, *Ferishta*, says that when Khwaja Sahib first arrived at Ajmer, "the Sardar of Sardars, Sayad Husain Mashhedi, who was khown as Khangsawar and followed the Shia religion, and who had been appointed *darogha* of that town, received the Sheikh (Khwaja Muinuddin) with great respect and honour."[1] The *Khulasat-ul-Tawarikh*, written in 1695 A.D., says: "When Sultan Shahabuddin Ghori conquered Hindustan, he (Khwaja Muinuddin Chisti) came to Delhi and afterwards went to Ajmer for the purpose of retirement"—Jadunath Sarkar's, *The India of Aurangzeb*, p. 58. This settles the matter.

The Khwaja Sahib is said to have died on the 6th of Rajab, H. 633[2] (March, 1233 A.D.) at the age of 97. Seven years before his death, he married the daughter of Sayad Wajiuddin Muhammad Mashhedi. The Khwaja's two wives were named Amatullah and Asmat Bano. Khwaja Muinuddin had three sons, Khwaja Fakhruddin, Khwaja Abu Said, and Khwaja Hisamuddin, and a daughter named Bibi Hafiz Jammal, whose piety has procured her a *Chilla* in the Chashma, Ajmer, and whose tomb is to the right of the southern entrance to the Khwaja Sahib's mausoleum. His eldest son, Fakhruddin, died twenty years after him, in Sarwar (now in Kishangarh State), 32 miles from Ajmer, and was buried there. Fakhruddin's son, Hisamuddin Sokhta, died in Sambhar. The tomb of the Khwaja's second son, Abu Said, is in the Dargah, on the platform near the Carnataki Dalan.

Khwaja Muinuddin lived a life of piety. He is said to have passed days together in devotion and meditation. His diet was simple and spare, and his dress consisted of a simple tunic, which when torn in any place was patched by himself.

1. Tarikhe Farishta, Vol II, page 377. The original text says:—
سیدالسادات سید حسن مشهدی المشهور بخنگ سوار که شیعه مذهب بود وبصلاح وتقوی آراسته در سلک اولیاء الله انتظام داشت وسلطان قطب الدین ایبک آورا داروغه آن بلده ساخته بود قدوم شیخ را باعزاز و اکرام تلقی فرمود—

2. As a matter of fact, he was found dead on the 6th Rajab in his cell, and as the cell had not been opened for six days it could not be said with certainty on which of the six days, he had died. Hence the Urs, or anniversary of his death, takes place from the first to the sixth Rajab, every year.

Sheikh Fariduddin Ganjshakar says that he sometimes ate only one *chapatee* weighing five misqals on the eighth day, and Sheikh Nizamuddin Aulia says that the Khwaja Sahib used, during his initiation, to cover himself with a *dutai* (two sheets of cloth stitched together) patched in many places. He never preached aggression, was a man of peace and good-will towards all God's creatures. His chief disciples were Sheikh Hamiduddin Soofi of Nagor (Marwar), entitled Sultan-ul-Tarkeen, who died on 29th Rabi-ul-sani H. 673 (1275 A.D.), and Khwaja Qutbuddin Bakhtyar Kaki, who settled in Delhi[1] and died there.

On the death of the Khwaja, his remains were interred in the cell in which he lived, but no masonry tomb was built over them. In fact, he appears to have been forgotten in Ajmer.[2] For nearly 250 years nothing more is heard of him, till the time of Sultan Ghiasuddin son of Sultan Mahmud Khilji of Mandoo. At the instance of Khwaja Husain of Nagor in H. 868 (1464 A.D.) he built a *pucca* tomb and a small dome over it. In 1570 A.D., Akbar built the magnificent Akbari Masjid in the Dargah, and often came on pilgrimage to the shrine during the first twentyfive years of his reign, and gave alms to the *khadims*. The Dargah being thus firmly established, additions were made to it by his successors. His grandson, Shah Jahan, built the present splendid dome and added the Juma Masjid in white marble, and added a gateway for the *Nakkar Khana*, and generally beautified the place It did not receive much attention from Aurangzeb, and is said to have been badly treated during the succeeding Rathor Raj in Ajmer. The Nizam of Hyderabad built the imposing gateway in 1915 A. D., which is now the principal entrance. The Dargah as a whole is an ornament to the town.

Description.—The Dargah is situated at the foot of the north-eastern spur of the Taragarh hill and separated from it by the Jhalra tank. It is an irregular rectangle, with its principal entrance to the north. It has also five small entrances, two towards the east, opening into the Khadim Muhalla, and three towards the west—one into the burial ground of the Diwan's family, another from the Akbari Masjid into the street leading to the Tripolia Gate, and the third through the Mahfilkhana to the Khanqah. Before

1. Qutbuddin Bakhtyar Kaki came to Ajmer during the Khwaja's last illness. The Khwaja died 20 days after Qutbuddin's departure.
2. It is said that the descendants of Sheikh Hamiduddin Nagori sometimes came to Ajmer to pay their respects to the Khwaja's tomb.

the Nizam's gateway was built, the main entrance was a small gateway built during the time of Shah Jahan, as the inscription above the gate shows. Its wooden doors have recently been replaced by nickel plated ones presented by a resident of Bombay. The raised steps now covered by the Nizam's Gate were erected in Akbar's time to prevent water from Inderkot flowing into the Dargah during the rains. This gateway is called, the Nakkar-khana, because on the gate are kept two pairs of *nakkaras* (big drums). The larger of the two is wrongly stated to have been presented along with the *sahan chirag*, the brass lamp to the south of the *Buland Darwaza*, by Akbar from the spoils of Chitor. As a matter of fact, neither of these *nakkaras* nor the *sahan chirag* ever belonged to Chitor. The *nakkaras* were no doubt presented by Akbar and were trophies of war, but they had belonged to the army of Daud Khan, Sultan of Bengal, and were presented long after the capture of Chitor. The matter is thus explicitly stated by a contemporary Muhammadan historian, Maulana Nizamuddin, in his well-known history, Tabqat-i-Akbari[1]—

وقائیع سال هیزدهم الهی—اکبر از دهلی روانه شد باجمیر—در اوایل رمضان المبارک هواے اجمیر از غبار نعال مراکب مشک بیز وعنبر آمیز گردید ازگرد راه بمزار مورد الانوآر خواجه معین الحق والدین قدس سره فرمود لوازم زیارت وشرایط طواف بجاآوردند واز غنایم بنگاله یک جفت دمامه را واوراک روز اول نزد حضرت خواجه قدس سره جدا فرموده بودند آورده داخل نقارخانه حضرت قدیس سره فرمودند. و بهر روز بدستور قدیم بمزار فایض الا نوار تشریف برده ازصدقات اونذر و خیرات فقرا واهل احتیاج را از نوال بے بنیاز میگردانیدند—

TRANSLATION:—Early in Ramzan (1574 A.D.) the atmosphere of Ajmer became fragrant from the storm raised by the musk like hoofs of (royal) horses. (The king) went straight to the shrine of Khwaja Muinuddin and duly observed the necessary religious ceremonies there; and from the spoils of Bengal, two big drums, which from the first day had been kept apart to be presented to the Khwaja, were brought and presented to the Nakarkhana of the Khwaja Sahib. According to old custom, (the emperor) went every day to the shrine and made the beggars and the needy, rich by charitable presents and alms.

To the right as we enter the main door, is the Akbari Masjid, which is a square 140 by 140 feet, built by Emperor Akbar in H. 978 (1571 A.D.). The central arch of this masjid facing the east, is 56 feet high, and reminds one of the magnificent gate-way of the mosque at Fatehpur Sikri. Its northern cloisters are at present used as a day school for the Dargah primary school, and the southern and eastern ones are closed

1. Tabqati-i-Akbari, p. 322. See also Elliot's History of India, Vol. V., p. 382.

into cells and used as store-rooms. Repairs were executed to this mosque in 1320 H. (1901 A.D.), at the expense of Nawab Gafur Ali of Danapur.

The visitor next passes under the *Buland Darwaza* or high gateway, so called because it is disproportionately high. It is 75 feet from the ground to the top of the two *chhatrees* over the gate. Towards the north, this gate is supported on either side by three-storied *chhatrees* of carved stone, the spoils of some Hindu building. The materials and the style of these *chhatrees* plainly betray their Hindu origin. Their excellent surface carving is unfortunately hidden from view by coats of colour and whitewash, which should be removed. It is also stated that these *chhatrees* and the gate—which is of red sandstone (raised higher and arched by Mussalmans), with the eastern cell continuation of it—formed part of an old Jain temple, which was demolished.

Nothing is known for certain regarding the date of the building of the gate. It is, however, stated that it was built in the time of Sultan Ghyasuddin Khilji (1469-1500) of Mandoo. To the south of the gate, on either side, is a big cauldron in which a mess of rice is prepared and looted. The *Buland Darwaza* and the cauldrons are thus described by Colonel Broughton[1]:—

"The entrance to the outer court passes under an arched gateway, remarkable only for its preposterous height; and one of the exhibitions with which you are indulged during a visit to the tomb is to be mounted on the top of this archway by a flight of steps so steep and narrow as to be really frightful to one not accustomed to them; and when seated there, to scatter handfuls of cowries and copper coin among the crowd of *peer-zadas* and beggars of all description, who flock below and scramble and fight for the money, to the great amusement of the exalted spectators. On either side of this archway, within the court, is an enormous copper boiler fitted into solid masonry, the larger of which is capable of holding seventy maunds or five thousand four hundred pounds of rice, and the smaller twenty-eight maunds. When princes or other great men visit Ajmer, it is usual for them to order these vessels to be filled, which is accordingly done with rice, sugar, butter, sweetmeats etc. It requires the whole night to boil this mess, which is distributed in the morning among the hungry peer-zadas. The mode in which the distribution is conducted affords the chief amusement to the pious donor, who is generally seated half-way up the gateway, to witness the extraordinary spectacle. Some of the oldest of the *peer-zadas* are entitled to certain portions of the composition, and when this quantity is taken out and distributed, large shovelfuls are thrown among the rest of these holy persons, who scramble for them with such avidity that they soon begin fighting, while some, who have taken the precaution to wrap old clothes around their bodies and limbs, plunge boldly into the boilers, where a battle-royal takes place for every handful; but should an unfortunate stranger

1. Letters From a Mahratta Camp.

presume to intrude upon their prescriptive rights; and try his luck for a share of the *tabarruk* (for it is all consecrated), they join instantly to drive away the intruder and make him pay dearly for his temerity. The *tabarruk* is afterwards sold by the *peer-zadas*. Scindia, whose devotion to Muhammadan saints and religious customs. I have more than once had occasion to mention, has given this favourite entertainment three times since our arrival."

Tom Coryat says: "When at Ajmer he (Jahangir) went afoot to the tomb of the prophet, Hod Moinuddin, there buried, and kindled fire with his own hands and his Nur Mahal under that immense and Heidelbergian œquipollent brass pot, and made *khichri* for five thousand poor, taking out the first platter with his own hands and serving one; Nur Mahal, the second, and so his ladies all the rest."[1]

One of these two cauldrons was presented by Akbar in 974 H. (1567 A.D.), when he made a grant of 18 villages for the maintenance of the *langar* or daily distribution of cooked food to the poor. The other cauldron was presented by Emperor Jahangir in 1022 H. (1613 A.D.). He states in his *Tuzaki Jahangiri*.[2] "I had a big cauldron made in Agra and presented to the Dargah. Five thousand men were fed out of it." The original cauldrons in time became unserviceable, and Mulla Madari, a minister of Scindia, paid for two new cauldrons, which were made at Ajmer under the supervision of Seth Akhey Chand Mehta.[3] These cauldrons too in time became unserviceable, and Sir Asman Jah, Nawab Bashir-udaula, had a new one built in H. 1307 (1889 A.D.) to replace the larger of the two. Nawab Alam Ali Khan had the smaller one renewed in H. 1314 (1896 A.D.).

The courtyard between the *Buland Darwaza* and the inner courtyard covers underneath it, cellars of old Hindu temples of which many rooms remain intact. In fact, the whole of the Dargah appears to have been built, as was usual in the times of the early Mussalman rulers, on the ruins of old Hindu temples, partly by converting and partly by adding to the structures already existing.

To the west of the court is situated the Mahfilkhana, which was only recently built by Bashirudaula Sir Asman Jah in H. 1306-9 (1888-1891 A.D.). Previous to this, the place was an open court, and a big *shamiana* called *dalbadal* used to be fixed here during the *Urs* Fair for the Mahfil. It is lighted up every year during the *Urs* at Sir Asman Jah's expense. The building is a hall, 46 feet square, with a gallery 14 feet wide, running round it. In front of the Mahfilkhana,

1. Purchas, Vol. I., p. 601. 2. Tuzaki Jahangiri, vol. I, p. 256
3. The circumference of the edge of the larger of the two cauldrons is three and half yards.

is a small reservoir of water for the Mussalmans to wash their hands and feet before saying their prayers. This was repaired and roofed with Rs. 1500 presented by Her Majesty Queen Mary in 1911 A.D.

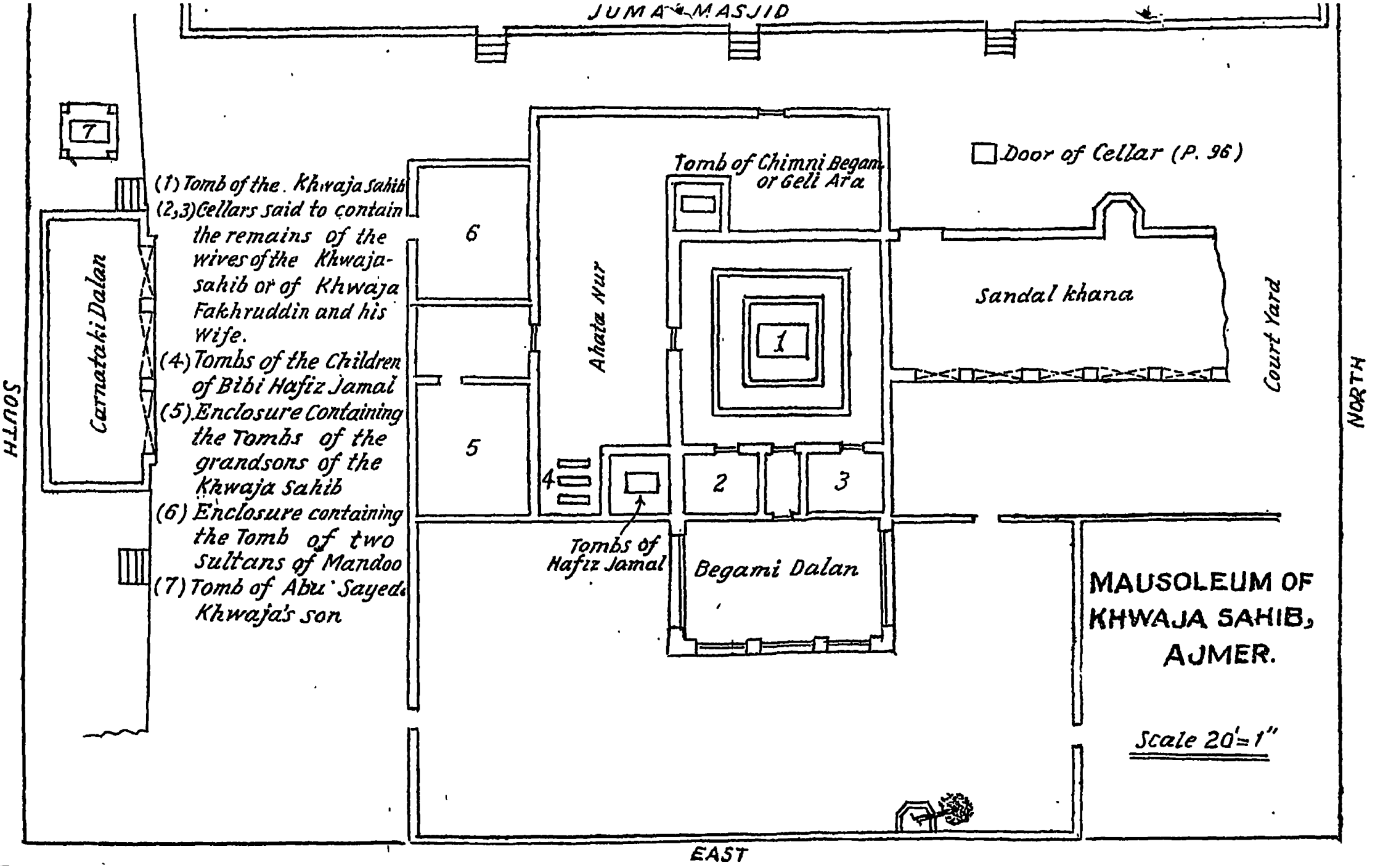
From the courtyard two small gateways lead into the inner court, wherein are situated the Khwaja Sahib's mausoleum. and the *Juma Masjid*. Inside the gate, which faces the *Buland Darwaza*, to the right, is the mosque, variously stated as having been built by Sultan Muhammad Khilji of Mandoo and Jahangir. Jahangir is said to have built a mosque in 1610 A.D., and this may be the building he put up. It is called the *Sandal Khana*, from the fact that sandal prepared here is daily placed, morning and evening, on the Khwaja's tomb. It was repaired and painted at the expense of Nawab Ishaq Khan of Jahangirabad in H. 1314 (1897 A.D.)

To the north of this mosque grow *Chameli* plants; the remains of the two wives of the Khwaja Sahib are said to repose here. Behind the Sandal Khana is the doorway that leads by an underground passage to the cellar, where the remains of the Khwaja were interred, and over which an ordinary *kachcha* tomb in brick was at first raised. Tradition says that inside the cellar is the image of Mahadeva in a temple, on which *sandal* used to be placed every day by a Brahman, whose family is still maintained by the Dargah as *gharhyali* (bell-striker).

Adjacent to the *Sandal Khana* and to the south of it, is the mausoleum of Khwaja Muinuddin Chishti, with its principal entrance to the east, and another towards the south. Though Sultan Ghiasuddin of Mandoo is credited with furnishing the means of building the mausoleum, the building itself was not completed till H. 939 (1537 A.D.). This is the *sanctum sanctorum* of the Dargah, and into it only Muhammadans and Hindus are admitted, but no Christians.

The illustration on the opposite page gives the ground plan of this mausoleum,[1] the principal entrance to which is towards the east through the *Begumi Dalan*. This dalan was built in H. 1053 (1643 A.D.) by the accomplished Princess Jahan Ara Begum, the favourite daughter of Shah Jahan and his constant companion in his captivity. During the rebellion of Aurangzeb and his younger brothers against their father, Shah Jahan, her loyalty and faithfulness were marked features of the imperial harem life, as against the conduct of her younger sister, Roshan Ara. Jahan Ara was a

1. The present crown-like kalas on the apex of the dome was presented in 1896 A.D. by Haidar Ali Khan, younger brother of the late Nawab of Rampur.


JUMA MASJID
7
(1) Tomb of the Khwaja Sahib
(2,3) Cellars said to contain the remains of the wives of the Khwaja-sahib or of Khwaja Fakhruddin and his wife.
(4) Tombs of the Children of Bibi Hafiz Jamal
(5) Enclosure Containing the Tombs of the grandsons of the Khwaja Sahib
(6) Enclosure containing the Tomb of two Sultans of Mandoo
(7) Tomb of Abu Sayed Khwaja's son
Carnataki Dalan
6
5
4
Ahata Nur
Tomb of Chimni Begam or Geli Ara
1
Door of Cellar (P. 96)
Sandal khana
Court Yard
2
3
Tombs of Hafiz Jamal
Begami Dalan
MAUSOLEUM OF KHWAJA SAHIB, AJMER.
Scale 20'=1"
SOUTH
NORTH
EAST

disciple of the Chishtia sect, and her book, *Munis-ul-Arvah*, is replete with expressions of devotion and love for the Khwaja. Jahan Ara presented to the Dargah, her own attendants connected with the *Farrash Khana*, *Tosha Khana*, &c.

The *Begumi dalan* is of white marble, and the walls and pillars were painted in gold and colours in 1888 A.D. with money given by the late Nawab Mushtak Ali Khan of Rampur, and the roof by a Mussalman merchant of Bombay. The floor of this *dalan* is of white marble, interspersed with the rare *bichhya* and *habur* stones of Jaisalmer. This *dalan* is the portico to the square domed building containing the Khwaja's tomb. In the central arch over the doorway leading to the tomb is fixed a horseshoe-like ornament, and visitors are gravely informed that it is a neck ornament of the Empress Nur Jahan!

The inner doorway (eastern) has doors plated in nickel[1] In the centre of the domed building, is the tomb of Khwaja Muinuddin Chishti, with the head towards the north. As already stated, the actual remains of the Khwaja lie in an underground cellar, covered with a few bricks, several feet below this tomb. The tomb is in white marble inlaid with pieces of coloured stone, and it is said that near the place corresponding to the heart is fixed a rubylike stone of the size of an eight-anna silver piece. This tomb is daily bestrewed with sandal, and is always kept covered with a piece of *kinkhab* (brocade), and over it are placed *chameli* flowers. Above the tomb is an old wooden *chaparkhat* inlaid with pieces of mother-of-pearl, said to have been presented by Jahangir. Between the four poles which support this *chaparkhat* is a silver-plated railing with an opening towards the south. A second similar railing runs round the first railing at a distance of about two feet, also with an opening corresponding to that of the first. At the openings, always sit Khadims of the Dargah in turn, to receive offerings tendered by pilgrims and to bestow *tabarrukh* on them.[2] Between the

1. Both the eastern and southern doors of the mausoleum are nickel plated, and were given by one Saadatullah Khan of Jaora in 1901 A.D., while those fixed in the west gate of the Ahata Nur were presented by one Haji Muhammad Ali Khan of Rampur.

2. "Here it is usual for visitors to present some of the rupees with which they should come well supplied to answer the numerous demands made upon their purses. When the offering is made, the Khadim or priest, who attends to show the place, just lifts the pall high enough to discover the lower step of the tomb, and lets it fall again immediately: the tomb itself, which is of white marble inlaid with cornelian, jasper, and various other coloured stones, being totally uncovered only on seven days in the year. A clamorous host of sturdy fellows are always thronging about, each of whom asks for some benefaction for himself in a tone and manner more resembling the demands of a footpad than the supplication of a beggar."—Col Broughton's Letters From a Mahratta Camp, p. 255.

two railings, Hindu and Muhammadan men are admitted, but women are excluded. Under the dome is always hung a velvet shamiana. On the northern wall of the mausoleum is inscribed the following, giving the date of its decoration as H. 939 (1532-33 A.D.):—

ازپے تاریخ نقش گنبد خواجۂ معین—گفت ھاتف گو معظم کعبۂ عوش برین

In the eastern wall of this domed building, are two cellars, one on either side of the doorway, containing two tombs. These are the tombs of Khwaja Fakhruddin and his wife, who are said to have come with the saint from Afghanistan. The Khadims say that they are the descendants of Khwaja Fakhruddin, a fellow disciple of the Khwaja Sahib. The northern one is now used as a store-room for the tomb-covers, sandal-utensils, etc., required for daily use; and the southern for silver utensils etc., used during the *Urs*.

It is difficult to determine who built the first mausoleum. Babur, and Humayun had nothing to do with the Dargah. It is said that Sultan Ghiasuddin Khilji of Mandoo (1469-1500 A.D.) had invited Khwaja Makhdum Husain, a descendant of Shaikh Hamiduddin of Nagor, the chief disciple of Khwaja Muinuddin to visit him, and that he gave him a large donation, which was used in building (*a*) a brick mausoleum on the Khwaja's tomb at Ajmer, and (*b*) the *Buland Darwaza* of the Dargah of Shaikh Hamiduddin at Nagor (Marwar).

There have always been two *kateras*, round the tomb. In place of a wooden inner *katera*, Jahangir had a gold-plated one made in H. 1025 (1616 A.D.), at a cost of Rs. 1,10,000. This, with the original outer one and other valuable things appear to have been taken away by the Rathors of Jodhpur at the time, when all the mosques in Marwar, except that of Hamiduddin in Nagor, were razed to the ground[1] and the Koran wherever found thrown into wells, in retaliation for similar conduct of Aurangzeb towards the Hindu sacred places. The present outer *katera* was built under the orders of His Highness Maharaja Sawai Jai Singh, the founder of the city of Jaipur, about 1730 A.D., under the supervision of Muhammad Hayat and Haji Manzur Ali Khan, *mutwalis* of the Dargah. It contains 42,961 tolas of silver. The shamianas now in use and some of the tomb coverings were presented by H. H. the Gaekwar of Baroda.

1. See Sairul Mutakharin, Vol II, page 396; also, Elliot's History of India, Vol VII, pages 404 and 446.

To the west and south of the domed building there is an enclosure called the *Ahat-i-Nur* (enclosure of light), in which there are two tombs, and where people retire to repeat the Koran. The two tombs are those of Bibi Hafiz Jammal, the daughter of Khwaja Muinuddin, and of the princess Hurul Nisa[1] or Chimni Begam, daughter of Shah Jahan and grand-daughter of Jahangir, who died of smallpox in her childhood on 29 Jamadul Awal, H. 1025 at Ajmer. Jahangir, in his memoirs, records his grief at her death. The tomb of Hafiz Jammal is of white marble, in a small room about six feet square, near the southern entrance to the domed building; near the door of this room, lie the remains of her three children, who had died in infancy. The tomb of Geti Ara, adjacent to the western wall of the mausoleum, is built in white marble beautifully polished, with a masonry domed roof over it, and closed by marble *jalis* on all sides for fear of the removal of a large topaz fixed on the tomb of the princess On the two sides of the southern gate of this enclosure of light, are walled spaces about 10 feet square, in which purdah women stand or sit to pay their devotions to the saint. In the eastern of these two enclosures, there are two tombs, said to be of the two sons of Khwaja Hisamuddin, grandson of Khwaja Muinuddin. The western enclosure is said to contain the tombs of two Sultans of Mandoo.

The courtyard to the east of the *Begumi Dalan*, separated from the enclosure containing the Khwaja's mausoleum by a marble *katera*, is studded with tombs, two of which deserve notice. The most prominent tomb in the courtyard, built of white marble $10\frac{1}{2}' \times 8\frac{1}{2}'$ with a *jali-katera* (trellis work) about two feet high running round it, is that of Nizam, the famous *bhishti*, or water-carrier, who saved the life of Humayun when he was nearly drowned in the Ganges, near Kanauj, after his defeat by Sher Shah in 1590 A.D. This Nizam is renowned as having reigned by the order of Humayun for half a day on the Mughal throne, when to commemorate the event, he issued leather coins in place of silver ones, which were current during his few hours' reign.

This pretty tomb was at one time studded with precious stones and had a beautiful silk canopy over it, supported by silver-plated stands. Emperor Aurangzeb, on his first visit to the Dargah, mistook this tomb to be that of the Khwaja himself; and when he was told, that the tomb, to which he was making his obeisance, was the tomb of

1. According to some the name of the princess was Geti Ara.

Nizam, the famous water-carrier, he ordered the canopy and ornamentation to be removed. Near this tomb, is the *Kalandari* mosque, known as the *Auliya Masjid.* It consists of a marble floor 20′×6½′, in which the usual three arches are marked in black stone, with a small marble balustrade about three feet high to the west. It is said that the Khwaja on his arrival at Ajmer first alighted at this place. Some say that this was the place, where royal camels used to be tethered in the time of Emperor Prithviraj.

Further east, near the *Khidki Darwaza*, lie the remains of Sheikh Mir, the commander of Dara Shikoh's forces (and father-in-law of Aurangzeb) and of Shah Nawaz Khan, Alamgir's general, who were both killed in the famous battle of Ajmer, in Hijri 1069 (1659 A.D.), between Dara Shikoh and Aurangzeb. The remains of Mallu Khan, Governor of Ajmer during the reign of Sultan Ghiasuddin of Mandoo, were also laid in this court, but his tomb was demolished and the remains dug out and thrown away after the defeat of his son, Mallu Iqbal Khan, who had proclaimed his independence on the death of the Sultan.

To the south of the mausoleum, there is an open space where musicians, male and female, sit and sing; and every Thursday afternoon finds some dancing girl from some part of India doing *mujra*[1] to the Khwaja Sahib. Beyond this, to the south, is situated a *dalan* built in white marble, in H. 1207 (1793 A.D.), by the Nawab of Carnatic, and hence called the *Carnataki Dalan.* Ten verses inscribed under the *chhajja* over the three arches give the name of the Nawab as *Walajah*, and the date as H. 1207 (1793 A.D.).

To the east of the dalan on the platform there is a *sabil* or water-depot. This raised platform or *chhabutra*, which runs east to west separates the Dargah from the Jhalra. In the south-eastern corner of this long platform and due east of Jhalra, stands the mausoleum built by Muhammad Tafi Buksh, on whom the title of Shah Quli Khan had been conferred by Emperor Akbar. During Akbar's reign, while he was Subedar of Ajmer, he had this place built to allow of his remains being interred there after his death. This wish of his, however, was never gratified, as he died in H. 1008 (1605 A.D.) at Agra, and was buried there. This building is of white marble except the domed roof, which is of lime masonry. The floor is inlaid with Jaisalmer *bichhya*

1. When the singer squats on the floor while singing, it is called *mujra.*

and *habur* stone. To the north of the *Makbara* on the platform are several tombs with inscriptions on them, but none is of any importance. One of these is the tomb of Mirza Aadil, an officer of the Mahrattas who served in Malwa and who died in 1769 A.D. Another is of Asadul Mulk, Mirza Abdul Rahim Khan, who died in 1800 A.D.

The western end of this platform was originally a ghat, built by Shah Jahan, to descend into the Jhalra. In 1901 A.D., this ghat was converted into a square *hauz* (tank), which is daily filled with water from the Jhalra for the faithful to wash their hands and feet before entering the Juma Masjid to say their prayers. To the south of this *hauz*, and between it and the burial ground called the *charyar*, was open space till recently, when some cells were put up there by Sarwar Jung, a noble of Hyderabad.

The *charyar* (four companions) is an enclosure containing a number of small tombs (some of which are of marble), and is so called from the fact that the remains of the four companions of Khwaja Muinuddin who are said to have come with him from Afghanistan to Ajmer were laid in this enclosure. It also contains tombs of the ancestors of the Mutavali and the Khadims of the Dargah. The oldest tomb here bears an inscription on a pillar of a domed *chhatri* over it, which gives the date of the tomb as 16th Rajab, H. 1022 (1613 A.D.)

The finest building in the Dargah, however, is the Juma Masjid, situated to the west of the mausoleum. This was built by Shah Jahan, in the tenth year of his reign (1638 A.D.), as stated by his daughter, Jahan Ara Begum, in the *Munis-ul-Arvah*, at an expenditure of two lakhs and forty thousand rupees. It is of white marble, and though inferior in design and dignity to the famous Moti Masjid in the Agra Fort—also built by Shah Jahan—it is nevertheless an excellent structure, and is a suitable ornament to the Dargah. The Masjid proper is 148'×25'-3½". What, however, imparts beauty to the mosque and adds to its dignity, is the enclosure 156 feet by 53¼ feet in front of it, paved in polished marble and surrounded on three sides by an elegant balustrade having five openings for ingress and egress.[1] The screen wall of the mosque has eleven pointed arches of uniform height. Inside the Imamgah, there are five niches in which the *kalma* is inscribed in letters of gold. An inscription in black runs along the whole length of the building under the eaves. Besides containing 99 different names

1. Abdul Rahman, the author of Mirat-ul-Israr, says that the mosque took fourteen years to build.

of God, it contains 33 verses, which give the date of its erection as H. 1047 (1638 A.D.), and says that Shah Jahan, on his return from the campaign (1617 A.D.) against the Maharana of Mewar, while his father, Jahangir, was still on the throne, feeling the want of a mosque in the Dargah, had vowed that he would build one, should he succeed in getting the throne, a vow that was carried out as soon as he became emperor.

"This building," says Mr. Caine, "will charm the traveller who has not yet reached Delhi and Agra."[1]

Between the Dargah and the northern spur of the Taragarh hill, is an artificial reservoir of water formed by putting two dams across the old nullah which drained the rain water of Inderkot, and diverting the course of the nullah from behind to the front of the Dargah, during the time of Akbar. As the two approaches which are both outside the limits of the Dargah show, it is not a part of the Dargah. "This great tank," says Mr. Caine, "all in warm shadow, surrounded by white marble tombs intermixed with the deep green foliage, topped with the lofty hills that surround Ajmer, ablaze with sunlight, forms a picture not easily forgotten."[2] Colonel Dixon (1843-57 A.D.) repaired this Jhalra, and demolished the small reservoir of water that stood near the Tripolia Gate. He built in its place, quarters for the police constables, stationed at the gate. Only some drains falling into the Jhalra now mark the course by which the nullah water used to go to the Jhalra.

Behind the Mahfilkhana and the Juma Masjid, is situated the burial ground wherein lie, the remains of the former Diwans of the Dargah and members of their families. Two structures in this enclosure, deserving passing notice, are the mausoleums of Khwaja Hasan and of Sheikh Allauddin, commonly called, the *sola khamba* (sixteen pillars). The plan of the former is similar to that of the mausoleum of Khwaja Muinuddin, and consists of a square chamber roofed by a more prominent dome than that of Allauddin's tomb behind it, with a sixteen-sided drum. An ante-chamber is attached to the west side of the square chamber, and in the centre of the antechamber to the east, is a gateway, large in proportion to the rest of the facade. The gateway has a pointed arch carved on the soffit with bold buds, and around it forming a kind of architrave are rows of little niches. It was built in H. 1047 (1638 A.D.), as shown by the lines[3] inscribed on the entrance door. The building is not kept in good repair. Its inside is congested with small tombs.

1. Picturesque India, p. 80. 2. Picturesque India, p. 80.
3. بنائے مقبرہ باصفائے خواجہ حسین بلفظ مغز شدہ سال خاتمیت این

The tomb of Allauddin, or *sola khamba*, is so called because its three domes rest on sixteen pillars in addition to the eight, that stand against the eastern and western walls. It is an imposing building of white marble of the middle Mughal period. It is rectangular in plan, the sides being respectively about 40 × 20 feet. It is open on three sides, on the north and south, are three bays divided by groups of four columns united by a solid base, with arches turned between them, while on the east side are three arched openings separated by piers. On the west side, there is a solid wall containing three *mehrabs*, an arrangement which is frequently met with in the tombs of Muhammadan saints from the period of Firoz Shah downwards. A noticeable feature in this building is the zig-zag pattern of black marble inlay adorning the *guldastas*, which run up from the ground at each corner of the building. The shafts of the columns are all octagonal, thirteen inches in diameter, and the arches between them are heavily cusped. The transverse arches connecting the groups of columns are similarly treated, and from them springs a dome carried on pendentives, the soffits of which are ornamented with prismatic groining characteristic of Mughal architecture. On the piers at the ends of the north and south facades, and again above the groups of four columns, inlaid patterns in black marble occur. This inlay work was evidently never completed, as is shown by the abrupt termination of the chases or grooves cut to receive it. In certain cases too, one can see where the workman had marked out the line of the groove by a scratch without proceeding to cut it out. This is an interesting indication that in ancient work, the masons did not finish each stone on the bench, but that they left a certain amount of carving and decorative work to be done after their structures were erected.

Allauddin is said to have been a descendant of Khwaja Muinuddin Chishti, and was a religious dignitary during the reign of Shah Jahan. He died in H. 1011 (1633 A.D.) at the age of 75. An inscription containing the above date appears on the eastern wall of the *mukbara*. At its north-east corner, Allauddin's tomb is connected by a wall to a stone gateway surmounted by a *chhatree* balanced on the wall in a curious fashion. The *chhatree* has four columns, one at each angle; and these rest upon a slab, which forms the floor of the *chhatree*, and which in turn is supported on two stone lintels, which cross the wall at right angles. The lintels, therefore, which carry all the weight of the *chhatree*, are only supported on the wall at their centres, and the whole *chhatree* is balanced

upon them. As the wall is only a span or *balisht* broad, the *chhatree* is called "*ek balisht ki chhatree* (one-span *chhatree*). It is a constructional freak which, happily for the public safety, is not commonly employed. The floor of the *chhatree* is already cracked, and is not likely to remain standing for many more years. Earth has accumulated very considerably at this point, since the head of the gateway is only about three feet above the present ground level. Probably there are some steps leading down to it, all buried in the soil.

Dargah Endowment

The Dargah was first endowed by Akbar, and the first Sanad on record is dated the year 1567 A.D., granting 18 villages and one per cent on the sale of salt at Sambhar "wakf langar-i-mazar." Of these villages, however, only two, Nawab and Kanea, are now in the possession of the Dargah. In A.D. 1637, Shah Jahan cancelled this old firman, and gave a new Jagir of the annual value of 25, 780; of this, 10,057 was cash payment, and the remainder 15,723, was the estimated rental of 17 villages, of which 14 are in Ajmer-Merwara. Emperor Farrukhsayar added two villages to the grant.

In the year 1769, Shah Alam issued a firman granting Hokran and Kishanpura to the Dewan Sayad Imam-ud-din. In 1802, Daulat Rao Scindia granted Dantra to Meer Azim-ul-lah Mutvalli, "ba-iwaz rozina Mutvalli" (to the Mutavalli instead of daily allowance). The annual value of Hokran and Kishanpura, on an average of ten years collections, is Rs. 3,534 that of Dantra Rs. 3544/-. An account of the endowment appears in the chapter, "Land Revenue" under head *Jagirs*.

Akbar left Agra on 20 January, 1570 and arrived at Ajmer on the 16th day, walking on foot. The Akbarnama says:—

> He distributed gifts among the attendants of the shrine. As on the occasion of the division of the gifts, which came to a large amount, those who claimed to be descendants of the Khwaja, and who had the superintendence of the shrine—their chief was Sheikh Husain—took possession of the whole of the money, and there were disputes and quarrels between him (Sheikh Husain) and the attendants of the shrine, and there was the allegation that the Sheikhs who had charge of the shrine had told falsehoods with regard to their descent, and as this dispute had gone on a long time, His Majesty appointed trustworthy persons to inquire into the matter and to report thereon. After much investigation, it was found that *the claim of sonship was not genuine*. Accordingly, the charge of the shrine was made over to Sheikh Muhammad Bukhari, who was distinguished among the Sayads of Hindustan for knowledge and fidelity. His Majesty also arranged for the management of the shrine, and for the treatment of pilgrims."[1]

1. Akbarnama, translated by H. Beveridge, vol. II, p. 511.

The management of the endowment was entrusted to the Mutvalli. The Mutvalli has thus two-fold functions to perform in the Dargah, to conduct the religious ceremonies and practices, and to manage the Jagir. His office is a hereditary one.

In 1863, when the Religious Endowments Act XX, was passed, a Committee of five people was appointed to manage the endowment. A new Act "to make better provisions for the management of Dargah and its endowments", Act No. 23 of 1936, has recently been passed superseding the old act. This contemplates a Dargah Committee of 25 members as below :—

One representative of Mutvalli.

One representative of Dewan.

Two representatives of the Khadims of the Dargah.

One representative of the Nizam of Hyderabad.

Five members to be elected by theMuslims of Ajmer.

Four Sajjada' Nashins of the Chisti shrinesa.

One member to be elected by the Muslim Members of each of the N. W. F., Bombay, United Provinces, Behar, Bengal, Punjab, Sindh, and Madras Legislatures; and three by the Central Legislature of India. It also provides that the Mutvalli will always be the manager of the Dargah estate.

His Exalted Highness the Nizam has been giving since Fasli year 1302 (A. D. 1893), a part of the Vakf income of the Hyderabad State towards the expenses of this Dargah. This income is about 12000/- a year. This is divided into three shares: one share comes to the Mutvalli and is used for *Langar* (free porridge given to fakirs) once a day and to provide scents, sandal etc, for the tomb; one share goes to the Dewan and the third to the Khadims of the Dargah. The Nizam's Government gives 300/- a month, Hyderabad Currency, to the Mutvalli in lieu of a jagir. In addition to the above, the Nizam gives a grant of 1200/- a year to the Dargah Moinia Usmania School, and about 600/- a month for the new *Naqqar Khana* etc. He also pays the expenses (about 1500/-) of the food prepared in the smaller of the two Degs once during the Urs Fair.

CHAPTER IX

THE MAGAZINE
OR
AKBAR'S PALACE

THE Magazine is one of the most prominent objects in the landscape from all parts of the valley of Ajmer, and is of historical importance. Its stones, were they able to speak, could tell a tale of political intrigue and the court life of one of the most interesting periods in Indian history, that in romantic interest would vie with the best productions of its kind anywhere.

The Magazine is a massive rectangular structure with four imposing bastions at the corners, an audience chamber in the centre, and a magnificent gateway towards the west, facing the town. Mr. J. D. La Touche, in his Settlement Report, 1875, p. 16. says:—"This is a massive square fortified palace built by Akbar, on the north side of the city which from 1818 to 1863, was used as the Rajputana Arsenal, but has now been turned into a Tahsil and Treasury."

Mr. (later Sir Charles) Watson's Ajmer-Merwara Gazetteer, 1904, page 18, says:—"It is a massive square building with lofty octagonal bastions at each corner. It was used as the residence of the Mughal Emperors during their visits to Ajmer, and was the head-quarters of the administration, both in their time and in that of the Mahrattas The main entrance faces the city and is lofty and imposing."[1]

It is said that there was a small garden surrounding the inner Audience Chamber. A well existed between the south-east corner of the Chamber and the bastion near it, into which were thrown unserviceable cannon and other things in 1857 A.D., when the place was fortified in consequence of the army at Nasirabad having joined the Sepoy Mutiny.

To the west of the Magazine, there was an open space for elephant fights and similar other amusements for the emperors, who witnessed them from the window in the gate, as also for the execution of criminals. Sir Thomas Roe

1. Thornton's Gazetteer, (published about 1850 A.D.) says:—"Beyond the city wall is the ruined palace of Shah Jahan. Another of Akbar has been converted into an arsenal."

says in his Journal: "At this window, the king sits in judgment, never refusing the poorest man's complaint. He hears with patience both parties, and sometimes sees, with too much delight in blood, the execution done by his elephants."

The Audience Chamber or the building in the centre of the Magazine now used as the Rajputana Museum, is of *khattu* sandstone from the quarries in the town of that name in Marwar, except the Agra redstone brackets which project from the walls, and which have been recently restored. It was a Hindu[1] building in early times, rectangular in shape, 73'-9" × 59'-6", the four *facades* being alike in all details. The principal features of the building are the lofty square pillars of the verandah, which occur in the centre of each *facade*, and the heavy cutstone *chhajja* with its massive ornamental brackets. The building consists of a central hall, with four *tibaras* on its four sides, two staircases and four small square corner rooms. The roof is 19 feet above floor level, but the corner rooms have an intermediate roof, nine feet above floor level. These four rooms are double-storied.

This building with the bastions and the rooms built against the high walls between the bastions, provided a complete set of apartments usually found in a palace of the Mughal Emperors, who often visited Ajmer. Of the four bastions, (greatest length of each is 74') those to the north-east and south-east are similar, each providing the same accommodation as the other, while the other two—those towards the city—are open in the centre, and must have been used by the Emperor himself. It is difficult, in the absence of any records, to determine what portions were allotted to the harem, and where the *ghusal khana*[2] was situated, which figures so prominently in the life of the Great Mughal, and to which Sir Thomas Roe was so often invited, and which he must have long remembered as the place, to which he was summoned one night (2nd September 1616) with the picture of his lady-love, and there deprived of it.[3]

1. Archæological Survey Report, Vol. XXIII, P. 46.

2. The *ghusal khana* was a chamber for private audience and was so called as it was adjacent to the Emperors' bath.

3. "Sir Thomas Roe had shown the picture to the king's painter as a work of art. The painter spoke to the king about it in the gushal khana, where he had company, it being his birthday (2nd September 1616). Jahangir instantly summoned Roe with it. It was past 10 P. M. and Roe had gone to sleep. He was awakened and given the king's message. He took two pictures with him. Jahangir instantly selected the one Roe prized most. Jahangir asked for it and Roe gave it, answering, "I was not so in love with anything that I would refuse to content His Majesty: I was extreme glad to do him service, and if I could give him a better demonstration of my affection, which was in my heart to do him service, I was ready to present it to him. At which he bowed to me and replied, it was sufficient; I had given it." On enquiry, Roe said the lady was dead, and Jahangir said he would have copies made and return the original if Roe could recognise it from the copies."—Sir T. Roe's Journal, Vol. II, page 252.

Was the open porch, as we enter the main gate, roofed at the time, and the large open space on the first floor thus provided, was enclosed and roofed for the use of the harem, which included the celebrated Nur Jahan? This appears probable from the fact that the walls of the open porch were painted in colours, marks of which still remain, which could not have been the case, if they had been left exposed to the sun and rain. And the fact that those who had to interview the Emperor while he sat in the window had to climb up the scaffolding erected under it, also shows that the rooms on the space behind the window were closed to all except the Emperor. That the room was utilised for the *harem* is shown by the following extract from Roe's Journal:—

"The king comes every morning to a window looking into a plain before his gate, and shows himself to the common people. One day I went to attend him. Coming to the palace, I found him at the Jharoka window, and went up on the scaffold under him." On two tressles stood eunuchs with long poles headed with feathers fanning him. He gave many favours and received many presents. What he bestowed, he let down by a silk string rolled on a turning instrument; what was given him, a venerable fat deformed old matron, wrinkled and hung with grimbelles like an image, pulled up at a hole. With such another clue at one side in a window were his two principal wives, whose curiosity made them break little holes in a grate of reed that hung before it to gaze on me. I saw first their fingers, and after laying their faces close, now one eye, now another, sometime I could discern the full proportion. They were indifferently white, had black hair smoothed up, but if I had no other light, their diamonds and pearls had sufficed to show them. When I looked up they retired, and were so merry that I supposed they laughed at me."

Finding no suitable residence for himself, in the sixteenth year of his reign, Akbar ordered one to be built. The *Tabqati-Akbari*, a contemporary history, says:—

"Akbar left Agra on 8th Rabiul Akhir A. H. 978 (1571-72 A.D.),and after staying twelve days at Fatehpur Sikri, came to Ajmer. Here he ordered that a strong and durable wall be built round Ajmer and a magnificent palace constructed for his own residence. The Amirs, Khans and attendants at the court vied with one another in erecting buildings. His Majesty distributed villages and lands attached to the Ajmer administration amongst his Amirs to enable them to pay the expenditure on new buildings."[1]

1. Mr. La Touche, in his Settlement Report, and Mr. Watson, following Mr. La Touche, in his Gazetteer, call Akbar's Daulat Khana a fort, partly because the structure with its bastions looks like a fort, and partly because the British after coming to Ajmer in 1818, used the place as an arsenal till 1863 A.D. From 1570 to 1818 A.D., no garrison was ever kept in it, nor arms. The Mughals used it only as a Royal residence. Akbar, Jahangir and Shah Jahan (the last till the marble, baradaries on the Anasagar were built), and Aurangzeb always lived in it during their stay in Ajmer. Of the later Mughals, only Bahadur Shah came to Ajmer once and it is not recorded where he resided. The Mahrattas, and the Rathors used it as the Subedar's residence and for administrative offices and courts.
The city wall and the palace or Daulat Khana took three years to build.

Akbar never stayed long in Ajmer, though he visited it oftener than any of his successors. Jahangir stayed here for three years, the longest period that any ruler of India except the Chauhans has ever stopped in Ajmer. The austere Aurangzeb, whose two important visits to Ajmer were in connection with important wars, and who perhaps was never so uncomfortable in his life as on these two occasions, chose this fortified building for his residence during the rebellion of prince Akbar.

The Mahratta governor took up his residence in this building and altered the central place to suit his requirements. It was most probably then that a *baradari*, 22'-9" × 21'-9". probably the northernmost marble pavilion, was removed from the Ana Sagar embankment and put up on the roof of the room to the north of the western bastion and used as a temple. by which designation it is still known. The English followed the Mahrattas in 1818 A. D ; and while the District Officers took up their residence in the marble *baradaries* on the Ana Sagar Lake, they converted this place into an arsenal, and as such it remained up to 1863 A. D. Hence the name Magazine, by which it is now universally known.

In 1857 A. D., however, when the great mutiny broke out, and the forces at Nasirabad rebelled, the Europeans in Ajmer took refuge in the Magazine and fortified it. The original entrance in the outer wall between the bastions in front of the Naya Bazar was closed up, cannon were mounted on those bastions, and a temporary opening made for egress and ingress in the wall further south, which still stands near the Veterinary Hospital. As daily worship could not be carried on during the mutiny in the Hindu marble temple near the top of the South Western bastion, the idol was removed to the temple of Laxminarainji, near the Agra gate, where it is still kept and worshipped.

In 1863 A.D., the arsenal was removed and the Tahsildar of Ajmer installed in the Audience Chamber of the mighty Akbar. In 1903 A. D., the Tahsildar and his office were shifted to a bastion, and the central chamber restored as far as possible to its original state, consistent with its use as a Museum of Antiquities, at a cost of Rs. 66,860. The main gateway, 84 feet long and 43 ft. wide, too, has been repaired at a cost of Rs. 5,853. To the north of the Magazine, there is a Hindu temple of Shiva, largely visited by people. An annual fair is held here.

CHAPTER X

THE CHASHMA

ONE of the most beautiful sights of Ajmer, illustrative alike of the beauty of its natural scenery and its historical associations is the *Chashma.* It is a valley to the west of the historic fortress of Taragarh; and, possessing as it does all the lovely features of beautiful mountain scenery, it was from the earliest times a place where the more prosperous of the residents of Ajmer built themselves pleasure houses, and to which all went for pleasure.

The Chashma proper is the place bounded on the north by the Chanvanda Hill. on the east by the Taragarh Hill, on the west by the hills of Ajaipal, and on the south by the hill on the south-eastern slope of which stand the tombs of Tagha and Targhan. The valley to the east narrows down to a pass between two high hills and is called, *Chashma ki gal*, at the entrance to which, stand the ruins of Jahangir's palace. This serpentine valley winds round the rugged Taragarh Hill towards the south-west and ends[1] amidst hillocks, the scene of the famous battle of Ajmer, fought in 1659 A.D., which sealed for ever the fate of the accomplished but unfortunate Dara Shikoh, the rightful heir of Shah Jahan, and placed on the throne, Aurangzeb, the last real Mughal Emperor of India.

The name by which this place was originally known is one of the secrets of history, which time or circumstances may yet unfold. Hafiz Jamal, the daughter of Khwaja Muinuddin Chishti, lived for some time as a religious recluse here. Jahangir came to Ajmer in 1613 A.D.; and he built a hunting palace here and christened the place, *Nur-Chashma*, (spring of light), after his own name, Nur-uddin (light of faith.)

The earliest relic of any historic or archaeological importance standing in the Chashma (besides the insignificant cellar on the western side of the southern spur of the Taragarh Hill, pointed out as the place where Jamal Bibi, the pious

1. During Colonel Dixon's time a *bund* was constructed here to form the "Chashma ka talao."

daughter of Khwaja Muinuddin, passed days of devotion and prayer) is the massive unfinished water lift, built by Rao Maldeva of Marwar, who took Ajmer in 1535 A.D. The lift was to consist of a chain of towers, one overlooking the other, and water was to be raised from the Chashma to the fort of Taragarh.[1] The work, however, was never finished; only three links of the chain were made. But they still stand as solid as on the day they were built, though nearly four hundred years have passed, and they have never been repaired. The construction of the lift also shows that the Chashma was then a perennial spring of water.

It was, however, Jahangir who appreciated the beauty of the place; and as he lived in Ajmer for nearly three years (1613 to 1616 A.D.)[2] he built a residence here, laid out a garden, constructed tanks and generally improved the place. The Emperor himself thus describes the place in his celebrated *Tuzaki Jahangiri:—*

"Near the town of Ajmer there is a beautiful valley or pass. In it there is a spring of sweet water, and this water is excellent and better than the water of any other place in Ajmer. This valley and spring are named after Hafiz Jamal. When I went there, I ordered that a house suitable to this place be built. In one year, that building was so nicely built that people do not speak of a similar building anywhere else. The masons built a large water reservoir (حوض) there, and took the water into this tank by a fountain. The water in the fountain rises twelve yards, and the tank is 40 by 40 yards, and there is a nice *dalan* on the edge of the tank. Similarly, above it, where there are the lake and the spring, and suitable chambers and sleeping apartments, pleasing and delightful. Some of them are illuminated and adorned with pictures by masters and experts in the art of painting. I desired that a name should be given to it, having some connection with my name, hence I named it *Chashma-i-Nur*. The only drawback in this Chashma is that it is not within the town, nor situated on a highway. Generally on Thursdays and Fridays I live here. In accordance with my wish, the poet composed verses to give the date of its construction by the numerical value of the letters in the words. Saadai Gilani Zargabashi has cleverly brought out the date (H. 1024=1615 A.D.) in the following excellent line:—

MAHAL SHAH NUR-UD-DIN JAHANGIR

(Palace of the King Nur ud din Jahangir). I ordered that this be inscribed on a stone and the stone to be fixed over the arch of the lower building."[3]

1. Speaking of Maldeva, Colonel Tod says: "He also erected that bastion in Garh Beetli (Citadel of Ajmer) called the Kot Burj, and showed his skill in hydraulics by the construction of a wheel to bring water into the fort."—Annals and Antiquities of Rajasthan, Vol. II; page 25.
2. 18 November 1613 to 10 November 1616 A.D. *Vide*; Roger's Tuzaki Jahangiri, Vol. I, P. 340.
3. Roger's Translation, Vol. I., P. 269.

The line "Mahal Shah Nur-ud-din Jahangir" is the last of the fourteen lines composed by the above-named poet, and they still stand inscribed on the summit of the arch (vault) of the *dalan*. They are engraved on three pieces of marble stone:—

بلندا اقبال شاه هفت کشور — که وصف او نمي گنجد به تقدير
فروغ خاندان شاه اکبر — شهنشاه زمان شاه جهانگير
درين سر چشمه چون آصدز فيضش — رواں شد آب و خاکش گشت اکسير
شهنشه کرد نامش چشمه نور — شده آب خضر زو چاشني گير
دهم سال از جلوس شاه غازی — بحکم بادشاه نيک تدبير
بطرف چشمه نور اين عمارت — جهاں آرای شد زروي تقدير
خود تاريخ اتماشش رقم زد — محل شاه نورالدين جهانگير—

TRANSLATION.—"High is his fortune; He is king of the seven regions. His virtues cannot be contained in the records of Fate. Light of the family of King Akbar: Emperor of his time, King Jahangir. As he came to this spring, from his favour, water began to flow, and its very dust became *Aksir* (Elixir of Life). The Emperor named it *Chashma-i-Nur*: The water of life derived its virtue from it. In the tenth year from the accession of the brave king, under the orders of the wise king, this building towards the *Chashma-i-Nur* became the ornament of the world, as it was predestined to be. *Khirad* (the surname of the poet) recorded the date of its completion as "The Palace of the King Nur-ud-din Jahangir." [1]

Sir Thomas Roe, who was in Ajmer in 1616 A.D., thus describes the place in his Journal:—

"The 1st of March (1616 A.D.) I rode to see a house of pleasure of the king's, given him by Asaf Khan,[2] two miles from Ajmer, but between mighty rocks so defended from the sun that it scarce any way sees it; the foundation cut out of them and some rooms, the rest of free stone; a handsome little garden with five fountains; two great tanks, one thirty steps over the other. The way to it is inaccessible but for one or two in front, and that very steep and stony; a place of much melancholy delight and security, only being accompanied with wild peacocks, turtles, fowl and monkeys that inhabit the rocks hanging every way over it."[3]

The monkeys are still to be seen, especially near the *Chilla* of Bibi Hafiz Jamal, but the gardens and the fountains have disappeared; and of the tanks, only one remains, and that is in ruins—an octagonal tank in front of the *dalan* cut out of a rock spoken of above. A staircase leads to the roof of this *dalan*, and two rooms (also *dalans*) stand separated by a broad passage for water which falls into the tank below. These *dalans* are of red stone. That towards the east has three openings in front and one towards the staircase. There was marble plastering inside the *dalan*, which was decorated in colours, marks of which still remain near the eastern door.

1. With the aid of field glasses, one is able to read on the last piece, the name of the engraver of the inscription, as "Abdulla."
2. Jahangir's brother-in-law, and brother of the celebrated Empress Nur Jahan.
3. Sir Thomas Roe's Journal, Vol II.

The western part of this structure is in a dilapidated condition, and though the support to the lintel of the western opening has long disappeared,

"Self poised, the top stone seems to rock
But ages past have seen it mock
The winter's storm or earthquake's shock."

The southern *dalan* is in a better state of preservation, and reminds the visitor of the old days, when the famous Nur-Jahan and Jahangir, sitting in these *dalans* enjoying the beautiful scenery around them, and breathing the air heavily laden with the sweet smell of mountain flowers watched the water fall over the roof of the *dalan* below into the octagonal tank.

Further down the valley, on the hill to the west, there are the tombs of Tagha and Targhan, commonly called Taga and Toga, who are said to have been slain by the Rajputs during the reign of Qutub-ud-in Aibak, or at some subsequent period. There is nothing of importance about these and the other tombs there, except that at one time the place appears to have been inhabited. Excavations have discovered big earthen pots in the neighbourhood of this place, all found buried with the mouth downwards.

The Chashma valley widens a little towards the end, and at its mouth, there are two or three small hillocks commanding the entrance to the valley. It was here that the historic battle between Dara Shikoh and Aurangzeb was fought. The hillock on which Dara Shikoh planted his artillery still commands the entrance to the valley, and the ruins of the battlements and entrenchments defended by his generals, Shah Nawaz Khan, Feroz Mewati and Mustafa Khan, as well as the remains of the fortifications thrown across the hills, and which are fully described in Part II, "History", may still be seen.

These picturesque hills, which have witnessed political convulsions that more than once altered the course of history, seen dynasties of kings come and go like spring and autumn leaves; which have seen proud rulers of men like Visaldeva, Prithviraj, Akbar and Aurangzeb, appear and disappear before the irresistible blasts of doom, leaving little trace of their triumphs, still stand quiet, mocking the puny efforts of man to impose his will on the forces which a Higher Power employs to rear and destroy empires, races and civilizations, in furtherance of His own inscrutable design.

CHAPTER XI

THE MAYO COLLEGE

THE Mayo College, sometimes called the "Eton of India", is situated in an extensive park on the south east outskirts of Ajmer, at a distance of about two miles from the Post Office, on an elevation of 1570 feet above sea level. Founded under the auspices of Lord Mayo. the Viceroy of India (1869-72), exclusively "for the education of the sons of Chiefs, Princes and leading Thakurs", it opened in 1875 with one pupil, who lived outside the College and proceeded to his studies daily on an elephant. Since then, it has developed into the premier Princes College of India with over 150 pupils, who come not only from Rajputana but from all parts of India; and in the course of its history, the College has drawn recruits even from outside India, from the Persian Gulf.

Surrounded on all sides by Indian States, Ajmer is naturally suited for an institution like the Mayo College. Hardly twelve years had passed since the assumption by the Sovereign of England of the Crown of India, when Colonel C. K. M. Walter, the then Agent to the Governor General for Rajputana, put forward the idea of founding an institution to educate the sons of the aristocracy of India. The proposal was taken up by the Government of India, and on 22nd October, 1870 Lord Mayo held a Durbar at Ajmer, at which he laid the proposed scheme before the Princes and Thakurs of Rajputana; and it was agreed that the Government of India would contribute to the endowment of the College, a sum equal to that contributed by the States. On the States contributing six lakhs, the Government of India agreed to donate a like sum, part of which was to be devoted to buildings and the rest to endowment. The Government of India undertook to construct the Main Building, Houses for the Principal and the Head Master, a Boarding House for the sons of the Istimrardars of Ajmer, and the necessary roads, while the States of Rajputana were asked to build Boarding Houses for pupils from their States. Ten of the States agreed, both to build and to maintain such Houses.

In 1871 A.D., land measuring 167 acres was acquired and building work started in 1873. It was possible to open the College on 21 October, 1875. The College building designed by Major Mant, was taken in hand in July 1877, and was finished in February, 1885. For the first ten years of its existence, the College had to hold its classes in a house, since pulled down, which had formerly been the residence of the Agent to the Governor General for Rajputana; and the first Principal, Captain (later) Colonel Sir Oliver St. John, lived at first in a house adjoining the former Residency. Since those early days, considerable additions have been made both to the College buildings and to the estate. In 1910, during the principalship of Mr. C. W. Waddington, an Annexe to the Main Building, designed by Sir Swinton Jacob and nearly as large as the original building, was constructed. The College Building is a noble structure of unpolished white marble found near the city of Ajmer, with bands of black introduced at intervals in the Hindu Saracenic style. It contains a large Hall, 68'×40'×37½' beautifully coloured in oils and richly decorated by Mr. Freyberger. In the ceiling, two stained glass sky lights are introduced. The design on one, copied from the banner of His Highness the Maharana of Udaipur, represents the Sun. The other design represents the Moon. They are emblematic of the Solar and Lunar Races, to which most of the Rajput clans belong; the walls are hung with the portraits and Shields of Arms of the Ruling Princes of Rajputana. Rising above the building is a delicately proportioned Clock Tower, 127 feet high.

In front of the main entrance to the Building, on a pedestal six feet high, stands an imposing statue, in carrara marble, of Lord Mayo in the robes of the Grand Master of the Order of the Star of India, the work of Mr. Noble, and its nobly-worded inscription still conveys its message to India.

Round the Main Building are grouped in the form of a horse-shoe, most of the Boarding Houses, namely, the Kotah, Ajmer, Jodhpur, Bikaner, Tonk, Bharatpur, Alwar and Udaipur Houses, while in the centre of the horse-shoe is the principal Cricket ground with a hand-some pavilion, the gift of His Highness the present Maharaja of Bikaner, an Old Boy of the college. Other buildings in the horse-shoe, are the four houses of the English staff, a Boarding House for the Senior or Post-Diploma students, called the Colvin House, after Sir Elliot Colvin, Agent to the Governor-General for Rajputana (1905-1917) A.D., and a staff and old Boy's club, the latter a recent addition.

Outside the horse shoe, are the Jaipur Boarding House and three houses, the Kashmir, New Jodhpur and New Bharatpur Houses constructed for boys who live with their own private guardians and called after either the original or present occupants, and a recently constructed Hindu Temple which has replaced an older building outside the grounds. In the western corner of the grounds are a Sanatorium presented by His Highness the Maharao of Kotah, an Old Boy of the College and a set of recently constructed houses for members of the Indian staff. This latest addition made together with the Temple during the tenure of the present Principal, Mr. V. A. S. Stow has enabled the College to achieve fully its aim of being a self-contained residential institution. The accommodation for boys has also been recently enlarged by the construction, by the Jodhpur and Jaipur Durbars, of additional wings to their State Boarding Houses.

In former days, the control of the College was largely in the hands of the Political Department of the Government of India; but by a new constitution introduced in 1931, the control is now mainly in the hands of the Ruling Princes and Old Boys. His Excellency the Viceroy, who was formerly President of the General Council, is now Patron, and the Hon'ble the Resident in Rajputana who used to be Vice-President, is Visitor. The College under the new constitution is governed by a General Council consisting of all Ruling Princes of Rajputana, a number of Ruling Princes elected from outside Rajputana, four representatives of the Old Boys' Association, and four members nominated by Government consisting of a Political Officer, a representative of Ajmer-Merwara, the Educational Commissioner with the Government of India, and a Financial Adviser. The President of the Council is a Ruling Prince of Rajputana, elected by the council, and the present holder of the office is His Highness the Maharaja of Jaipur who succeeded His Highness the Maharaja of Jodhpur, while the Vice-President is His Highness the Maharaja of Jodhpur. There is also a Working Committee consisting of five Ruling Princes elected by the General Council, two representatives of the Old Boy's Association, and a Political Officer nominated by Government. The Committee elects its own Chairman, who is at present His Highness the Maharaj Rana of Dholpur. The Principal is Secretary of both bodies.

The staff of the College consists of an English Principal and an English Vice-Principal and three English Assistant Masters, twenty Indian Assistant Masters, nine Motamids, i. e.

Boarding House Superintendents, a Resident Doctor, a Public Works Overseer, a Games Superintendent and an Assistant Games Superintendent and an Assistant Games Superintendent, Riding and P. T. Drill Instructors, and Office establishment. The post of the Principal has been held in succession by the following officers:—

1. Col. Sir O. B. C. St. John, K.C.S.I., R.E. 1875-1878
2. Lt. Col. W. Loch, C.I.E., A.D.C. 1878-1903
3. Mr. C. W. Waddington, M.A., C.I.E., M.V.O., I.E.S. ... 1903-1917
4. Mr. F. A. Leslie-Jones, M.A., C.B.E., I.E.S. ... 1917-1929
5. Mr. S. F. Madden, B.A., C.I.E., O.B.E., I.E.S. ... 1929-1931
6. Mr. V. A. S. Stow, M.A., C.I.E., I.E.S. ... 1931-present day.

The College is divided into two sections, School and College. The latter has recently developed from classes started for training in administration after completing the School course into a Degree College. In addition to providing training in administration for those, for whom such a training is considered desirable, and preparing candidates for entry into the Public Services including admission to the Indian Military Academy, for which a Special Army Class has recently been started, it prepares candidates for the Intermediate Examination of the Board of Intermediate Education for Rajputana, Central India and Gwalior, and the B. A. Degree of the Agra University, to which it has recently been affiliated. The College is the only one of the five Chiefs' colleges in India, which gives instruction upto the Degree standard.

The curriculum in the School Section leads up to an examination, different from that of other schools, but equivalent to Matriculation, namely the Chiefs Colleges Diploma Examination conducted by the Government of India. The syllabus includes English, modern Indian languages (whatever the boy's language may be and this often demands the teaching of as many as five different languages in the College,) History both Indian and British, Geography, Arithmetic and either Advanced Mathematics or Law and Administration, and a choice of one more subject from Science, a Classical Language, and Drawing.

The College Section of the Mayo College is organized on the lines of a residential university College, while the School Section is organised on English Public School lines adapted to Indian conditions. In former days, it was considered by parents necessary for the dignity and often the safety of a boy in the School, that he should have his own messing arrangements and be surrounded by a retinue of servants; and, in fact, one distinguished present Ruling Prince of Rajputana

when he first joined the College was accompanied by over 200 followers for whom, a special village had to be built adjoining the College grounds. In recent years, however, it has been found possible to reduce the number of private servants in the majority of cases to one (though even that may sound an anomaly to English ears) and to introduce a common messing system in all the nine School Houses, which are organized in three groups of each under the supervision of a member of the English staff as House Master. The Monitorial system is in force, there being at present five Monitors, while there is a House Captain in each House to assist the House Master and Motamid, and Deputies perform similar functions in the College Section. General training outside class-work receives special attention; and Debates, Lectures Special Activities such as Motor Instruction, Rifle shooting Carpentry, First Aid, Swimming and Holiday tours are regular features. Religious instruction is given both in and outside the class-room, and attendance daily at the temple is compulsory for all Hindu boys, while similar arrangements are in force for Muhammadan boys.

Physical training has from its early days been a prominent feature of the Mayo College. Games are organized on a compulsory basis for the School section and on a voluntary one for the College section. On working days, there is a Morning Parade of half an hour, at which the members of the College squadron receive a varied training in Riding, while non-riders do physical drill. In the afternoon, Cricket, Polo, Association Football, Hockey, Squash Tennis, and Basket Ball are played according to the season of the year. With recent additions, the college is now admirably equipped as to its grounds. Most of them are situated to the west of the Main Building, and include a large Riding instruction area, part of which serves as a private landing ground for æroplanes, a grass Polo ground, the water installation for which was recently presented by His Highness the Maharaja of Jodhpur, an Old Boy, five cricket grounds, three of which are turfed, four Hockey grounds, five Squash Courts, two of which are electrically lit, and eight Tennis Courts besides courts in certain Boarding Houses. In addition there are a Miniature Rifle Range and a well-equipped open air Swimming Bath at both of which regular instruction is given.

The Mayo College is unique among schools in India, and in fact in most parts of the world, in including Polo among its regular games and has proved a nursery for a

number of fine players. Among them may be mentioned the late Maharaja of Alwar, His Highness the Maharaja of Kashmir, and His Highness the Maharaja of Jaipur.

At Cricket, the College has produced a number of good players, if not many of wide repute; the Maharaj Kumar of Vizianagram who captained the All-India team in England in 1936, is an Old Boy of the College, and His Highness the Maharawal of Dungarpur has captained successive Rajputana sides against visiting teams from overseas.

The motto of the College is, *Let there be Light*, and the College can fairly claim that it has spread its light over a wide area. Of the twenty Ruling Princes in Rajputana at present, no less than twelve are Old Boys of the College, namely.—

H. H. the Maharawal of Banswara,
H. H. the Maharaja of Bikaner,
The Maharana of Danta,
H. H. the Maharaj Rana of Dholpur,
H. H. the Maharawal of Dungarpur,
H. H. the Maharaja of Jaipur,
H. H. the Maharawal of Jaisalmer,
H. H. the Maharaj Rana of Jhalawar,
H. H. the Maharaja of Jodhpur,
H. H. the Maharaja of Kishengarh,
H. H. the Maharao of Kotah,
H. H. the Maharawat of Partabgarh;

and of the Ruling Princes outside Rajputana, who were educated at the College, may be mentioned:—

H. H. the Maharaja of Kashmir,
H. H. the Maharaja of Panna,
H. H. the Raja of Sailana,
H. H. the Nawab of Baoni,
H. H. the Maharaja of Orcha,
H. H. the Maharaja of Charkhari,
H. H. the Raja of Narsingarh,
H. H. the Raja of Bilaspur,
H. H. the Maharaja of Tehri-Garhwal,
H. H. the Maharaja of Idar.
H. H. the Maharaja of Manipur,
H. H. the Maharaja of Sikkim,
H. H. the Nawab of Junagadh,
H. H. the Yuvraja of Mysore,
H. H. the Sultan of Muscat.

While Old boys of the College other than the Ruling Princes and Thakurs who have their own estates to manage, may be found holding responsible positions in States not only through out Rajputana but outside.

CHAPTER XII

THE NASIYAN
OR
THE RED TEMPLE

THE Nasiyan is a modern Jain building, consisting of a Jain temple and an imposing double-storied Hall. The temple or Sidhkut Chatalaya, to call it by its orthodox name, is a Digamber Jain temple. Its foundation was laid on 10th October, 1864 and it was completed in 1865 A.D.

Just behind this temple is the *Svarna Nagari Hall*, containing gilt wooden representations of scenes from Jain mythology. These representations were manufactured at Jaipur and installed in the Svarna Nagari Hall in 1896.

The hall, which measures 80 ft. by 40 ft., is richly painted in beautiful colours, and the walls and the roofs are covered with glass mosaic work. It contains representations illustrative of the birth and life of Rishabdeva or Adinath (Eternal Lord), the first propagator of the Jain religion. Adinath, the first Jain incarnation of God, was born in Ajodhia, and was the son of King Nabha, by his queen, Moradevi. At Adinath's birth, god Indra and his consort Indrani (followed by other gods in airships), came on an elephant and took away the infant to Mount Sumeru (which is in the centre of the earth), in procession, and gave him a bath there, by pouring over him an immense quantity of the contents of the *Khshir Samudra*—the fifth of the oceans which surround the earth—and then returned him to the queen's palace, leaving several child gods with the prince as his playmates. Adinath grew up to manhood and succeeded his father on the throne of Ajodhia. As he became engrossed in worldly affairs and did not attend to his mission, Indra appeared before him with the *Apsara* Tilotma. She danced before him and suddenly disappeared, throwing off her mortal coil. This reminded Rishabdeva of the transitoriness of the world and he determined to renounce it. Installing in his place his eldest son, he left the palace, followed by four thousand other Rajas. The god Indra,

followed by other gods, took Rishabdeva in procession to the *Tribeni*, the confluence of the Ganges, the Jamna and the Saraswati at Allahabad, where under the shade of the *Akshyabat* (sacred banyan tree), Rishabdeva gave up the world, even the clothes which covered his body, and gave himself up to contemplation. Six months passed, without food or drink: his followers could no longer suffer these privations, and headed by his grandson, Mareech, they returned to the town and founded the various sects of *sadhus* such as *Khakis*, *Sanyasees*, *Kanphatas*, &c. Rishabdeva after one thousand years of devotion, attained salvation (*kewal gyana*). The above broad features of his career are represented here. The contents of this hall consist of two parts, the circular one, nearest the landing from the staircase, is the Jain representation of the creation, circular in shape, with a high mountain called Sumeru in the centre. Round this mount is the *Jambudweep*, which is surrounded by an ocean, round which is another *dweep* (island) having two Sumeru mounts. This, again, is surrounded by an ocean, and that again by a continent having two Sumeru mounts, and so on. The present representation shows thirteen such oceans and continents, which latter oceans and continents thus follow one another; but there are no more than five Sumeru mounts containing the 458 chaitalayas (temples) that are eternal. Man who resides in the *Jambudweep* can go as far as the middle of the third encircling continent: gods alone can go further. The trees in the thirteenth continent are all of stone, but bear eatable fruits. The oceans are of water, milk, honey, ghee and similar articles. The central *Sumeru* is twenty crores of miles high and the next four are 168,000,000 miles each.

The southern half of the hall contains a representation of the city of Ajodhia, with palaces in the centre and mansions for the nobles and citizens. To the south of Ajodhia is a representation of the city of (Prayag) Allahabad, the *Tribeni*, and the sacred banyan tree, and Rishabdeva in contemplation, having renounced the world.

Gods are represented as sailing in the skies in *vimans* or airships; and on the northern wall of the hall is painted the *aphsara* Tilotma, in the act of dancing before Rishabdeva.

A Manstambha (pillar), 85 ft high, plastered in white cement and marble chips was erected in the Nasiyan, in front of the Sidhkut Chatalaya in 1937 A.D.

CHAPTER XIII

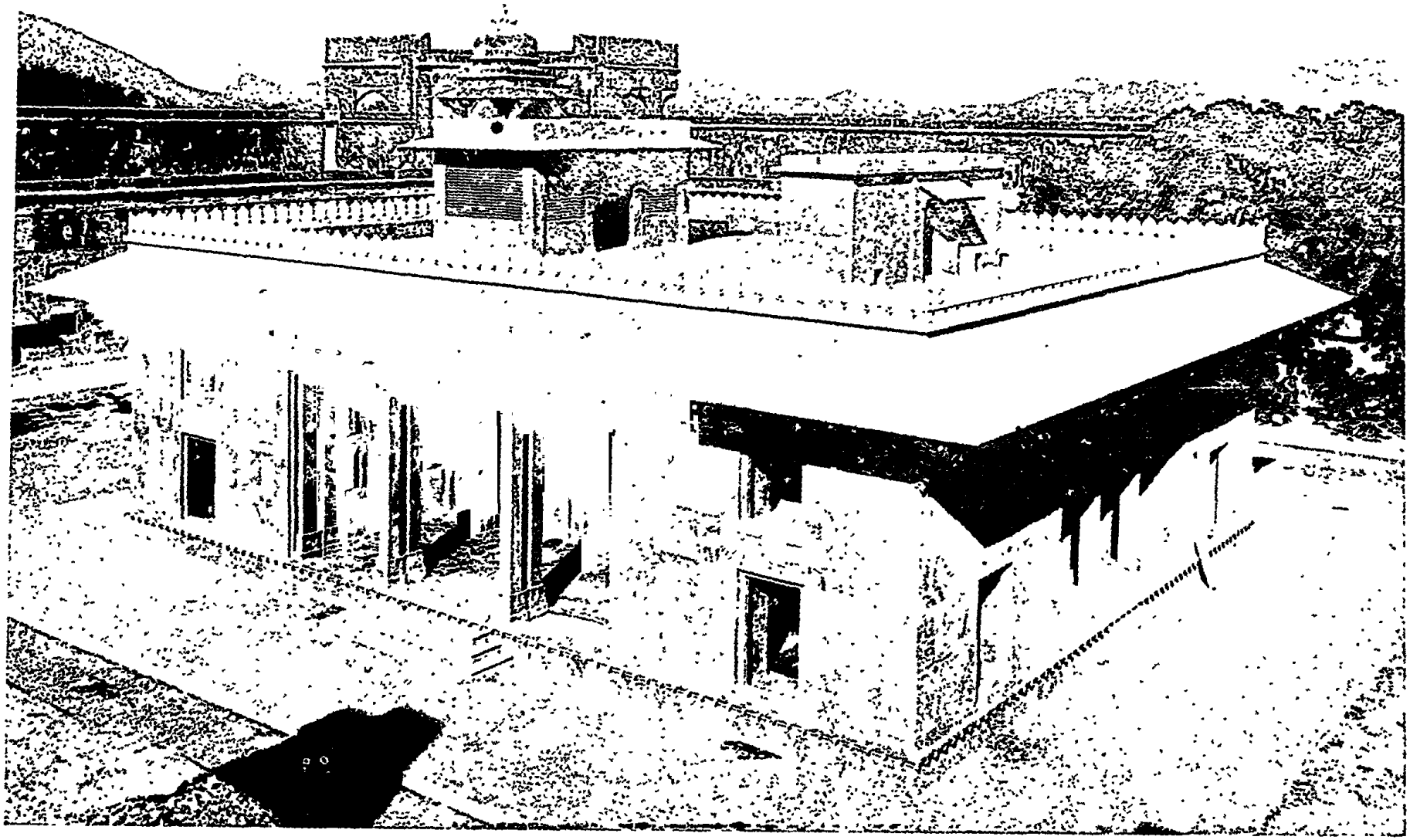
FOYSAGAR

ANOTHER beautiful sight in Ajmer, partaking of lake scenery like the Anasagar, is the Foysagar. This lake was constructed in 1891-92 by the Municipal Committee of Ajmer as a famine work at a cost of Rs. 2,68,900/- primarily to supply drinking water to the people of Ajmer. It was constructed by damming up the river known as *Bandi Nadi* in Ajmer, near its source, by the village of Ajaisar about five miles from Ajmer, lying between two high hills, the Nagpahar and the Taragarh hills. It takes its name from Mr. Foy, the Executive Engineer who was in charge of the construction.

The lake is 24 feet deep and has a cubic capacity of 150 million feet and water spread of 14 million square feet. The height of the embankment is 39 feet. Its catchment area is about nine miles. In normal times, it supplies from six to seven lakhs gallons of water daily, and in seasons of drought 3,50,000 gallons only. As the lake is at a level higher than the general city level, water comes in by pipe by gravitation. When full, it contains sufficient water for the city for 18 months. There is a small garden to the north of the embankment. The whole scenery, owing to the close proximity of the hills on three sides, is very picturesque.

A small pavilion stands at the eastern end of the embankment for visitors to enjoy the sight. A boat is kept there. Buildings are springing up on both sides of the road to Foysagar, mostly pleasure gardens and country houses, as is also the case with the road to Pushkar which lies to the north of it, and on which a number of dharmshalas and garden houses have been built.

The village Ajaisar, founded by king Ajaipal the founder of Ajmer, lies to the south of Foysagar about a mile away. The way to another beautiful site of Ajmer, Ajaipal, lies by the Foysagar Lake.



THE RAJPUTANA MUSEUM, AJMER.

CHAPTER XIV

THE RAJPUTANA MUSEUM

THE Rajputana Museum at Ajmer was started as a Central Museum for the benefit of the whole of Rajputana, the British territory of Ajmer-Merwara as well as the surrounding Indian States. All those who were interested in archaeology or history, keenly felt the want of a Museum to house the rare antiquities and works of art of Rajputana, which lay neglected in various places and were likely to be lost to future generations. In the year 1903, the Director-General of Archaeology in India put forward a proposal to start a Museum at Ajmer, financed by the Government of India. This idea appealed to Lord Curzon, the then Governor-General of India, who paid a visit to Ajmer in November 1902, and evinced great interest in the antiquities and ancient buildings of this historic city. The central building of the Magazine (Akbar's palace) at Ajmer built in 1572 or 1573 A.D. was selected for the Museum. Lord Curzon ordered all ancient and historic buildings in Ajmer to be restored to their original shape, and the Magazine and the Marble Baradaries on the Anasagar were restored in 1907. This unique building was handed over by the Government for locating the proposed Museum for Rajputana. Mahamahopadhyaya Pandit Gaurishanker H. Ojha, D. Litt. (Benares) the Curator and Librarian of the Victoria Hall Museum and Library at Udaipur, Mewar, was appointed Curator of the Museum in March, 1908. He began at once to collect exhibits, and when a fine collection was made, the opening ceremony of the Museum was performed in October, 1908, by the Honourable Mr. (later Sir) E. G. Colvin, the then Agent to the Governor-General for Rajputana.

The Museum had in the beginning, two sections, one containing Antiquities, ancient coins etc., and (II) Objects illustrative of the arts and industries of Rajputana. Subsequently, however, the arts section was abolished on account of financial stringency and want of sufficient accomodation for the proper display of the collected exhibits. The scope of the Museum was thus restricted to archaeological objects only. The assiduous efforts of the curator who was well

known in Rajputana and whose knowledge of the history and antiquities of this province was very extensive, soon resulted in making the Rajputana Museum one of the best Museums of antiquities in India. It attracted distinguished scholars and visitors from all parts of India on account of its exhibits. The central building was found too small to accommodate all the collected objects and a number of the southern, northern and western side rooms of the Magazine had to be utilized for keeping the exhibits.

Images.—The central building contains about one hundred rare images ranging in date from the Gupta period to the sixteenth century A. D. Of the Brahmannical images, special mention may be made of a number of unique panels representing the marriage of Siva and Parvati (Kalyanasundarmurti), an image of Yama, a number of images of Surya, interesting images of Siva and Vishnu in different varieties, images of Brahma, Lakulisha, Revanta, Lakshmi, Chamunda, Mahishasura, Mardini, Ganga, a curious figure of some form of Kali with fiftyfour hands. The last named image is a unique one on account of its ten heads, of which only one is human and the others, animal. The fiftyfour hands carry different weapons and attributes and a garland of human heads dangles down to the knees. Her short dress is composed of several hands adorned with bell-like objects. This image appears to represent some *tantric* conception of 'Shakti'. We have evidence of the 'Shakti' element of Hinduism penetrating as far west as Rajputana from Bengal, and this interesting image discovered in Rajputana itself proves a historical fact. The images of Surya (sun-god), the god of war, corresponding to the god Apollo of the Greeks are notable in that they have long boots of modern pattern going up to the knees. The images corroborate the story in the *Puranas* that the image of Surya was first made in India by the Magas who came from Persia.

An image of Siva has got five faces, four of which represent four different gods facing four directions, namely, the image of Surya faces the east and has got boots of Indian pattern; those of Brahma, Vishnu and Rudra facing the north, west and south respectively. The fifth face of Siva, representing the universe, is symbolised by a globular shape on the top. The image of Indra (rain-god) has a thunderbolt in one hand, and a goad in the other by the side of his elephant. These images afford good material for a study of Hindu Iconography.

In the room containing Jain images, there are rare images of a number of Tirthankaras, the goddess Saraswati, Gomukh-

Yaksha and other beautiful panels pertaining to Jainism, of which Rajputana is a stronghold even now.

In the north-west corner room of the central building, are exhibited a number of casts of seals and sealings of the prehistoric period discovered in the excavations at Mohenjadaro, district Larkana, Sind. On most of these seals, there is a line of pictographic writing which was prevalent in the Indus Valley about the third millennium B.C. Of the seals, one with a figure seated on a stool in a typical 'Yoga' attitude deserves special notice. This deity is surrounded by animals such as tiger, rhinoceros, buffalo and elephant, and represents god Siva in his aspect of Pashupati or Lord of beasts. The worship of Siva, it appears, dates back to prehistoric period, and the Siva cult is one of the oldest living cults in the world. Of the other seals exhibited in the Museum, we may specially note seals with a Brahmani bull having a garland around its neck, tree-goddess standing inside a *Pipal*, a hero grappling two tigers and an unicorn standing in front of a manger.

In the picture room, are exhibited copies of portraits of famous Rajput sovereigns of Mewar, Marwar and other states, whose achievements have redounded to the glory of Rajputana in the past. Besides these, there are portraits of Akbar, Farrukhsayar, Birbal, a Muhammadan princess, and others.

Inscriptions—The inscriptions are exhibited in two southern side rooms, which were probably used originally as residences for the retinues of the Mughal Emperors. About fifty inscriptions ranging in date from the 5th century B. C. are exhibited in these rooms. The earliest inscription in the Rajputana Museum—the Barli Inscription—is from Bhilot Mata's temple near Barli, about 36 miles south-east of Ajmer. This pre-Asokan inscription is in Brahmi script, and is of the 5th century B. C. It is one of the oldest inscriptions in Rajputana. It makes mention of a place called Majhimika which has been identified by scholars with modern Nagari, about eight miles north of Chitor. Another interesting inscription found at Samoli, is the inscription of Siladitya (published in Ep. Indica, vol. XX, p. 97). It is helpful in tracing the present Mewar dynasty to the seventh century A.D. This inscription of Vikrama Samvat 703 (646 A.D.), establishes the fact that the Gohila kings founded their kingdom in Mewar about 200 years before the foundation of the Persian Empire, thus disproving the theory mentioned by Col. Tod and others that the Guhilots of Mewar are descended from the kings of

Persia. A third inscription mentions the name of a new ruler Mahendrapala II in the genealogy of the Pratihars of Kanauj.

Another very important find exhibited here is a collection of seven stone tablets discovered in the Adhai-din-ka-Jhonpra, Ajmer, which are fully described in the chapter on that famous building in this book. They are dated the 12th century A.D., and throw light on the history of the Chauhans. Other inscriptions in this Museum are useful to the history of the Pratihars, the Paramaras and others.

Coins—In the coin cabinet of the Rajputana Museum, there are more than two thousand gold, silver, copper, lead, and nickel coins. The earliest coinage of India—the Punch marked of the prehistoric times—is represented by more than fifty rare pieces assignable to the second or third century B. C. After them. come the Bactrian, the Hun, Kushan, and the coins of Mahakshtrapas Rudrasena, Damsena, Yasodaman and others. There are also coins of the Guptas, Kalchuris, of the Chauhan Emperors Vigrahraja and Prithviraj of Ajmer. The Rajputana Museum also possesses a fairly large collection of coins of the Pathan Kings of Delhi, Malwa, Gujrat, and the Mughal Emperors of India.

Arms and Library—There is also a collection of old arms and armours in the coin-room, adjoining the Museum office. The library attached to the Museum office contains many valuable books.

The Museum is maintained by a Government grant supplemented by contributions from the Municipalities of Ajmer, Beawar and Kekri, and the District Board of Ajmer-Merwara. The Museum has a working committee with the Commissioner of Ajmer-Merwara as President, and the following gentlemen as members:—

(1) The Executive Engineer, Ajmer.
(2) Mahamahopadhya, Dr. P. Gauri Shanker Ojha, D. Litt.
(3) Diwan Bahadur Har Bilas Sarda.
(4) Rai Sahib Munshi Gopi Nath Mathur.
(5) Rai Sahib Pt. P. B. Joshi, M.A., Ajmer.
(6) The Assistant Superintendent, Archæological Survey, Central India and Rajputana.
(7) Mr. U. C. Bhattacharya, Curator of the Museum, Secretary.

The total income of the Museum during the year 1937-1938 was Rs. 5462 and the expenditure, Rs. 5345.

CHAPTER XV

AJAIPAL

AJAIPAL or Ajaipalji, as it is commonly called, is a most picturesque spot in the environs of Ajmer, situated about four miles to the south of Foysagar, and is held in great sanctity by the Hindus. It is named after King Ajaipal, the founder of Ajmer, who, after a long reign in the sixth century A. D., became in his old age, a *sannyasi*, retired to this place and passed the evening of his life in religious devotion.

The western end of the Serpent Mountain gradually lowers itself near Ajaipal to greet the sloping spurs of the chain of hillocks, which enclose the Chashma on the west and the south. The place is cool, quiet, full of tranquillity, with rills of water trickling down the slopes of the enclosing hills which are draped in green during and after the rains. There are two tanks, the upper one discharges its water over a miniature waterfall into the lower one, from which flows a small stream under the refreshing shade of big trees. This beautiful glen attracts hundreds of men and women from Ajmer during the rains, and is a popular place for picnics all the year round.

Passing the Foysagar and the village of Ajaisar, as one descends into the valley, a stone *ghani* (oil-press) meets his eye in which, according to tradition, King Ajaipal used to throw non-Hindus who attacked or disturbed Hindus in the performance of their religious rites. The next object that comes into view is the *Chakra Kund*, full of sweet water, which flows into another tank, lying a few feet below it. Near the upper tank is the temple, dedicated to Ajaipal Baba. The King's image with a *sota* (big stick) standing by it, is worshipped here, and the offering made is *khopra* (copra). On Bhadrapad Sudi 6th (6th day of the second half of the month of Bhadrapad), a big fair is held here, and people from Ajmer, Pushkar, Ajaisar, Bhaonta and villages nearby, pour into the valley to pay homage and offer worship to the Founder of Ajmer. *Jogees*, that day, go round the houses of the Hindus in Ajmer and other places, asking for *Ajaipal Baba Ka Rot* (loaf of bread of Ajaipal Baba).

Near this temple and overlooking the Chakra kund, is an old temple of Siva,[1] built in the seventh century, and since repaired, the stone used and the carving being similar to the buildings of that period. A little below the Siva temple, is the temple of *Ruthee Rani* (offended queen). The architecture of these temples resembles that of the Chauhan buildings at Delhi and Ajmer. Another small temple of Siva stands here. A few feet away, on a higher level, several *tibaras* have been built for the use of pilgrims and picnic goers. Descending a few steps, we come to a small piece of level ground, where the inviting shade of big trees and a meandering stream of water provide comfort and rest. The way from Pushkar to Bhaonta passes through the valley.

A difficult, and at times steep, passage about three miles long through the hills, connects *Chashma* with Ajaipal. Entering the western *pol* (gate) of the Chashma valley, one goes through a thick and dense jungle and emerges into the valley of Ajaipal. This hill forest is called *badi nal.*

To preserve the sanctity of the place and guard against non-Hindus polluting this religious place, a stone inscription recognising it as a sacred place of the Hindus has been fixed by Government over the gate of the Siva temple. It prohibits non-Hindus from polluting it by taking there flesh or meat, or otherwise acting in any way against the behests of the Hindu religion.

CHAPTER XVI

MINOR SIGHTS

1—The Chhatrees.

NEAR the mouth of the *Antedh Mata ki gal* glen, on a small hillock, to the north of Anasagar lake, stands a group of Chhatrees and Chabutras (*thadas*), belonging to the Digambar Jains of Ajmer. Their *gurus*, Acharyas, Bhattaraks, and Pandits were cremated here, and *thadas* (chabutras) and Chhatrees with foot-marks were erected on their remains. On every chattree except one, and on all the *thadas* except one or two, there are *padukas* or foot-marks with small inscriptions. These inscriptions are of great historic value, in as much as they show that in the eighth century of the Christian era, the town of Ajmer existed, and Jainism flourished here.

The oldest inscription is dated the S. 817 (A.D. 760) in a Chhatree commemorating the death, at Ajmer, of P. Hemraj, disciple of Bhattarak Ratna Kirtiji. Next in time, come the three inscriptions of the ninth century A.D:—

V.S. 905 (A.D. 845) commemorating the death of Bradh Chandji, (chabutra),
V.S. 911 (A.D. 854) „ „ „ Shiveramji (chabutra),
V.S. 928 (A.D. 871) „ „ „ P. Tulsiramji,
disciple of Hemrajji on Jeth Sud 5th, Sunday (chabutra)

After these come two other inscriptions, dated V. S. 973 (A.D. 916) in Bhattarak Vijaya Kirtiji's Chhatree, and that dated the Jeth Vadi 9th, S. 1027 (A D. 970) of Mandalacharya. Sri Ratna Kirtiji's death (Chabutra).

These are followed by an inscription of the twelfth century, dated the Vaishakh Sudi 13th, V.S. 1228 (A.D. 1171) in the Chhatree on Acharya Sri Rajkirtiji. Then there is a break, and the next inscription is of the sixteenth century, of Phalgun Vadi 5th, S. 1572 (A.D. 1515) in the Chhatree on Bhattarak Ratnakirtiji. Then follow two inscriptions of Magh Sudi 5th, S. 1766 (1709 A.D.) and Ashadh Sudi 5th, S. 1782 (1725 A.D.) on the Chabutras built over the remains of

Bhattarak Ratnakirtiji and Acharya Vishalkirtiji respectively. Next follow ten inscriptions as below:—

That dated Phalgun 11th s. 1801 (A.D. 1744) on Bhattarak Vijaya Kirtiji.
" " s. 1810 (A. D. 1753) on Bhattarak Annant Kirtiji.
" " Magh Sudi 1st, s. 1810 (1753) on Bhattarak Vidyanandji.
" " Mangsar Sudi 13, s. 1813 (A.D. 1756) Acharya Ratna Bhushanji.
" " Shrawan Vadi 1st, s. 1814 (A.D 1757) Acharya Devendra Kirtiji.
" " s. 1828 (A.D. 1771) Acharya Raj Kirtiji.
" " Kartik Sudi 2nd, s. 1821 (A.D. 1764) Acharya Tilak Bhushanji.
" " Magh Sudi s. 1810 (A.D. 1753) Bhattarak Bhuvan Bhushanji (Chhatree)
" " Phalgun Vadi 4th, s. 1829 (A.D. 1772) on Vijai Kirtiji (Chhatree).
" " Asoj Vadi 14th, s. 1837 (A.D. 1780) on Tilokendra Kirtiji (Chhatree).

Then follow three inscriptions of the nineteenth century, one Maha Sudi 5th, V.S. 1892 (A.D. 1835) on Bhattarak Ratna-Bhushanji (Chhatree). The second dated V.S. 1901 (A.D. 1844) on P. Pannalalji, and the third dated 1928 (A.D. 1871) on Bhattarak Padmanandji, disciple of Navnidhi.

An Utsava or religious gathering of the followers of the sect takes place here on Ashwin Vadi 4th, every year.

II—The Dadabari.

The Dadabari is a memorial to the Svetambar Jain divine, Jindatta Suri, who was born in s. 1179 (1122 A.D.) and died at Ajmer on Ashadh sudi 11, s. 1211 (1154 A.D.). Mohan Lal Duli Chand Desai in his Gujrati *Short History of Jain Literature*, p. 233, says that Jinvallabh Suri's disciple, Jindatta Suri converted a large number of Rajputs to Jainism. He was known as Dadaji. Agar Chand Nahata of Bikaner in his *Yuga Pradhan Jinchandra Suri*, says: "In the Khartargachha sect of the Jains was born Abhaideva Suri whose disciple was Jinvallabha Suri, who died on Kartik Vadi 12, s. 1167 (1112 A.D.). Jinvallabha Suri's disciple was Dada Jindatta Suri, who died and was cremated at Ajmer on Ashadh Sudi 11th, s. 1211 (1154 A.D.). After Dada Jindatta Suri, the place came to be known as Dadabari or the Garden of Dada.

The Dadabari is an enclosure, standing on the eastern embankment of the Visla lake at Ajmer, and contains a temple of Paraswanath. On the image is inscribed, "s. 1535, Asar Sudi 6th." (1478 A.D.). Mr. Puran Chand Nahar, in his collection of Jain Inscriptions, quotes this inscription and says that on Asar Sudi 6th, s. 1535, Oswal Sahasajan and his wife Paru, and their son and the son's wife Lalande, installed in the temple, the idol of Shantinath of Tapogachha sect through Lakhshmi Sagar Suri.

Inside the inner compound of the temple, there are some chhattrees and Deolis (Chabutras) built over the remains of Dada Anopchand, dated s. 1871 (1814 A.D.) and Seth Dhanrup Mal, dated s. 1909 (A.D. 1852). Outside this inner compound, there are *chhattrees* and deolis built over the remains of some Oswals; the earliest is dated the s. 1872 (1815 A.D.) on a chabutra of Sagar Chand's footmarks, and the latest, of 1916 (A.D. 1859) on Seth Vaghmal's chabutra.

III—Jharna.

This is a beautiful spot in Inderkot ensconced in a depression in the Taragarh hill. A temple of Jharneshwar Mahadeva and a spring of sweet water, refreshing and cool, attract hundreds of Hindus every day. During the seasons of scarcity of water in Ajmer, Jharna is a great help.

IV—Anted Ki Mata.

To the north of the Anasagar lake, about a mile and a half from the Residency, in a small valley between two hills, stands the temple of Anted Ki Mata. It is a picturesque place and during the rainy season, almost every day people go picnicing there. At the mouth of the valley, the people of Ganpatpura (inside Madar Gate) and the shop-keepers of Cavendishpura, Ajmer, have built Tibaras and a gate and dug a well for the convenience of people who frequent the place. A fair is held here every year on the Rakshabandhan day (August), when groups of people recite *Kavitas* (Hindi poems) all the way returning from the temple to the Daulat Bagh.

V—Chavanda Mata.

On the western slope of the hill, which separates the Foysagar from the Chashma, in a declension, there is a pretty spot, well wooded and restful, with water running down the hills during the rains. A temple dedicated to the goddess Chavanda stands there, with a couple of tibaras and a reservoir, full of water. It is a favourite resort of people who go for an outing. Visitors to Chashma often come to this place, and then descend to Foysagar. Every year on Sravan Sudi 8th, a fair is held here, when *the goddess* is worshipped by the people of Ajmer.

VI—Koteshwar.

On the western bank of the Bandi (Sagarmati) river, as it emerges from the Foysagar and goes to the Anasagar, there is a configuration of large flat rocks, bare of all vegetation, about fifty feet above ground, commanding an excellent view

of the valley between the Serpent Mountain and the Taragarh hills. A temple of Koteshwar Mahadeva stands there, and an annual fair is held on Sravan Sudi 13th (thirteenth day of the second half of the month of Sravan). A feature of this fair is that people recite poems in Hindi all the way from the temple to the city.

VII—Bapugarh.

On the hill called Bapugarh, to the left side of the Pushkar Road at the Anasagar Ghati (pass), is situated a temple of Balaji. The hill appears to have derived its name from Bapu Scindia, the last Mahratta Subedar of Ajmer (1816-18 A. D.). A big Hindu fair takes place here on Sravan Sudi 3rd, every year. Near the temple, there are *samadhis* of Hindu Sadhus resembling tombs, similar to the Samadhis in the *Nagphanees* to the left as we go to Foysagar. A room near the western edge of the hill was long used for *Chilka* (heliograph) till 1880 A.D. and later.

VIII—Bajrang Garh.

This is another sacred place of the Hindus, on the hill which stands at the head of the Anasagar Lake near the water weir. It commands a magnificent view of the whole valley of Ajmer. The Hanumanji temple on the hill is an old one. The Mahratta governor of Ajmer improved the place. Hundreds of people go there every morning and evening to worship the god, and enjoy the superb scenery. It commands a fine view of the Anasagar Lake and the Daulat Bagh. A big fair is held here every year on Bhadrapad Vadi 3rd. (August or September).

IX—Khobra Bheroon.

This is a Hindu temple of Bheroonji, and is situated in a very picturesque place on a promontory near the southern end of Anasagar embankment, and commands an excellent view of the lake and the Daulat Bagh. It is one of the oldest places in Ajmer. Jahan Ara Begum, in her account of Khwaja Muinuddin, mentions that the Khwaja on his arrival at Ajmer took up his residence near this temple. She and the Mussalman writers generally call the Bheroonji, "Shadideva" (marriage god), as it is customary with Hindu bridegrooms to visit this temple with their brides after the conclusion of the marriage ceremony. The significance of the name is interesting. *Khobra* is a Marwari term meaning mischievous, and Bheroonji

is a god. Tradition has it that unless a newly-married couple promptly proceed to pay their respects to him, this naughty god will play some prank to disturb their domestic felicity.

X—Hathi Bhata.

This is a Hindu temple, and is situated on the Imperial road opposite the old Victoria General Hospital, now the Municipal office. Since the advent of the Railway, rooms have been built all around it, where Hindu pilgrims to Pushkar, and others stay and take rest. It is called the *Hathi Bhata* (elephant stone) because the image is shaped like an elephant in a sitting posture. It appears to have been a rock jutting out of the earth. Emperor Jahangir had it shaped like an elephant. The couplet—

تاریخ فیل سنگ شد از حکمت الٰہ
ایں کوہ پارہ فیل جہانگیر بادشاہ

engraved on the right side of the "Elephant Stone" gives the date of its construction as 1613 A.D. (H. 1022).

XI—Bada Pir.

Bada Pir is situated on the northern spur of the Taragarh Hill, just above the Dargah and is a prominent sight of Ajmer. The place is of recent origin. A hundred and fifty years ago, it was a bare rock. A Mussalman fakir, named Soonda, who lived in the ruins of a *morchal* (entrenchment) of the fort of Taragarh, is said to have gone from Ajmer to Baghdad; and on his return, brought with him a brick from a building in the Dargah of Piran Pir there. At his death (about 1770), he asked that the brick might be buried with his remains. This was done. Dr. R. H. Irvine, writing a hundred years ago, and less than seventy years after the fakir's death, says that the Fakir brought two bricks (from Baghdad) with him as relics; placing these under a tree, he lived there with great sanctity, and at length dying during Mahratta rule, both Hindus and Muhammadans combined to erect the Dargah."—*Medical Topography of Ajmer*, p. 62.

An old manuscript "Account of Ajmer" in the Rajputana Musuem, Ajmer, says:—

"As 60 years have not yet passed since the above occurrences, the enquirer has ascertained the real state of the case; but after a few years, it is probable that people will fix on this spot, as having been the hermitage of Ghaus-ul-Azam, ignorant of the fact that Hindustan was never visited by that saint."

Bishop Heber says[1]:—

"And in Malwa it is not uncommon for pilgrims, who have been at the Ajmer Dargah, to set up a brick or a stone taken from the sanctuary, near their dwelling and to become saints themselves, and have pilgrimages made to them in consequence of such a possession."

One Shaikh Madoo put up a small building here, and as the site commands a good view of the city of Ajmer, people began to frequent it, and the place became known as the Chilla of Piran Pir.

The *Ajmer Regulations*, Vol. H to L, page 563, says:—

"From the evidence recorded by Mr. Cavendish, Superintendent of Ajmer in 1829 A. D., it appears, that when Nawab Amir Khan of Tonk came to Ajmer, he requested Bala Rao, the then Governor of Ajmer (1803-1808) to give an endowment of Re one a day to this shrine. Accordingly, Bala Rao gave a sanad, which was subsequently confirmed by Daulat Rao Scindia in 1810, enjoining Shaikh Asghar Ali who had a farm from Government, to make over the revenue of Makhopoora for *illuminations* and the other requirements of the shrine, the balance, if any, to be spent on the building. In this way, Shaikh Asghar Ali became Manager, and on his death and of that of his brother Fuzal Ali, the son-in-law of the latter, Mir Irshad Ali obtained the management. On the 5th May, 1821, Mr. Wilder, by order of Government resumed the grant and included the village in the Khalsa, giving a fixed revenue of Re. 1 a day to the shrine; but in 1822, the village was again made over to Irshad Ali, who was ordered to file papers of yearly receipts and expenditure. The average annual receipts from the village are now Rs. 1,553, from which the manager takes Rs. 200, as his perquisities as Manager, in accordance with an arrangement of Mr. Wilder."

Jamshed Khan, an officer of Nawab Amir Khan, the first Nawab of Tonk, built the *dalans* facing the north. Later Asghar Ali, Mutwali of the place, built the present domed structure and the mosque and paved the courtyard. His successor, Hakim Irshad Ali, built a reservoir for water near the entrance gate and a *dalan*, and generally improved the place in 1859 A. D.

XII—The Badshahi Building.

The Badshahi Building was originally a Hindu building. to which verandahs were afterwards added. As it stands, it is a structure of the early Mughal period, without any pretention to architectural beauty, and is so similar to the Audience Hall in the Magazine in its style and the materials used, that both appear to be of the same period. The two are

1. Narrative of a Journey Undertaken in the Northern Provinces of India, Vol. II, p. 49.

"very similar in size and almost precisely similar in detail."[1] The pillars, brackets and *chhajas* of the Badshahi Building agree in almost every particular with those of the Audience Hall in the Magazine. The building was not intended to contain a tomb, and it never contained one. A heap of debris in a corner of a room is now sometimes wrongly pointed to as a tomb. Nowhere do we find a tomb existing in an insignificant corner of a room in a building expressly built as a mausoleum. Moreover, as Mr. Nickolls says: "The existence of two elaborately-carved balconies—one on the north, the other on the south side of one of the chambers—seems to indicate that the building was intended for habitation". And when we remember, as is recorded in the *Tabkat-i-Akbari*, that in 1870 A.D., Emperor Akbar built the Daulat Khana, *i.e.*, the Magazine, and "his Amirs, Khans and other attendants at the Court vied with one another in erecting buildings, and that His Majesty distributed villages and lands attached to the Ajmer administration amongst his Amirs to enable them to pay the expenditure on new buildings," we can safely infer that this building, recently christened "The Badshahi Building" for want of a more appropriate name, was built or converted by one of Akbar's Amirs for his residence.

The building is situated in the Naya Bazar, not far from the Magazine. It is set back some twelve feet from the street, and is above the street level. The verandah and the main room are roofed with Pokhriawas greystone slabs, supported by a series of Khatoo and Agra cut-stone square pillars, with Agra cut-stone brackets supporting a heavy *chhaja* round the building, which is surmounted by an ornamental cut-stone parapet. The entrance is through the east verandah, and thence into a square chamber, roofed by a dome supported on pendentives and arches turned across the angles of the square. Immediately behind this chamber on the west side of it, is the room in which the balconies occur, supported on four moulded brackets corbelled out from the north and south walls. This chamber, too, has a domical roof, while the two smaller rooms on either side of it have vaulted ceilings. In all the four chambers, there are traces of painted patterns on the plastered walls, which are of lime-masonry, and plastered three to four inches inside and outside, with numerous shelves and niches, decorated with coloured edging and dado, similar to those under the main

1. "The similarity between the two buildings is so remarkable that there is ample justification for restoring the one and only doubtful feature in the Tahsil to match the corresponding part of the Badshahi Building." — Annual Progress Report of the Archaeological Survey, Northern Circle for 1905 A.D,

gateway of the Magazine. There are three staircases in the thickness of the west walls of the three rooms to the west of the central chamber, two of which lead to the upper floors of the smaller side chambers, the floor level of which is the same as that of the galleries in the chamber between them, while the third staircase leads up to the roof of the building. The roof is of concrete (flat), but the portion over the two larger chambers is higher than that over the verandahs, and there is no sign of the domed ceilings on the roof above, the raised roof over them being also flat—another sign that the building never contained a tomb. The building seems to have undergone further additions during the time of the Mahrattas, and was lately used as a municipal godown. The front portion of the building was used as an Indian Reading Room and Library for several years. It was restored in 1906-9 A.D., at a cost of Rs. 22,790.

XIII—Edward Memorial.

The Edward Memorial was built in 1912-13, to commemorate the memory of His late Majesty King Emperor Edward VII. The representatives of the various States in Rajputana including two ruling princes met on 29, August, 1910 at Ajmer, to consider a proposal to erect a provincial memorial to commemorate the reign of King Edward, and unanimously decided to construct a Dharamshala for the benefit of the visitors to Ajmer. The plans for the building were prepared by the Jodhpur Durbar, and the foundation stone was laid on 16, November, 1912 by H.E. Lord Hardinge, Viceroy and Governor General of India. The Memorial subscriptions to the amount of Rs. 1,32,078 were collected, the Udaipur and Jodhpur Darbars each paying Rs. 20,000/-. The buildings were put up at a cost of Rs. 91,592. Some additions have since been made.

The Memorial is a double-storied building with an imposing facade and a big gate in the centre, as its main entrance facing the east and a garden in front. It encloses a very spacious court-yard. There are in it, quarters and rooms for visitors of all ranks. Apart from a large suite of rooms intended for very rich people with a daily rent of 7/4, there are eight first class, fifteen second class, and eight third class rooms. The first three classes of visitors pay a fee of Re. 1/4, -/8/- and -/4/- a day for lodging. The fourth class of visitors for whom two rooms, two halls and four *dalans* are reserved, get free lodging. Food, in Indian style, can be had on payment, as also Electric fans and Radios.

A superintendent is in-charge of the Memorial and lives on the premises. It is under the control of a general committee, consisting of representatives of the various States in Rajputana, with the Commissioner of Ajmer as Chairman. The management is in the hands of a managing committee of seven members, with the Assistant Commissioner of Ajmer as ex-officio president.

The report of the Managing-Committee for 1938-39 shows that in the years 1929-30 to 1937-38, more than a lakh and a quarter visitors found shelter in it every year. In 1938-39, the total number of travellers who used the Memorial was 73,693, of whom 4349 belonged to the 1st class, and 56678 to the fourth class. The daily average of the four classes being 11·9, 19·18, 15·42 and 155·09. The fee collected in the year was Rs. 5463-10-8. The total income and expenditure of the Memorial in 1938-39 were Rs. 9976-7-7 and Rs. 8567-7-7 respectively. The Memorial fund now amounts to Rs. 67052 of which, Rs. 54425 are in Government Securities.

XIV—Tombs of Abdulla Khan and His Wife.

The tomb of Abdulla Khan is an ordinary building, of the later Mughal type, and is situated on the Beawar Road. It is a square, the sides measuring about 35 feet. At the four corners are piers with half columns upon two of their sides. The columns are octagonal, and with the exception of the interior of the dome over the centre, which is plastered, the whole structure is of unpolished white marble. The building stands on a platform surrounded by a plinth about three feet above the ground level. Between the columns are heavily-cusped arches, and the ceiling between the outer and the inner squares is flat, being formed of long slabs of marble. The tomb is in the centre of an inner square. at the four corners of which, are smaller piers and half columns, with cusped arches between them.

The tomb is said to be of Abdulla Khan, commonly called Miya Khan,[1] a resident of Barha in the United Provinces, and father of Husain Ali Khan, the Minister of King Farrukh-sayar (1712-1719 A.D.).

In 1704 A.D., Abdulla Khan built a mosque, which still stands behind the tomb, laid out a garden (as is shown by the inscription on the *Mehrab*), built a water channel from the Ana Sagar to this garden, and his wife's tomb, and

1. Elliot's History of India, Vol. VII, page 506.

enclosed all by a wall, having a gateway which still stands blocked up to the north of Allarakha & Son's shop. After his death, his tomb was built by his son, Husain Ali Khan in 1710 A.D., under the superintendence of Hidayatullah Khwajasara. Opposite to it, and separated from it by the road and a recently-built white stone gateway, is the tomb of Abdulla Khan's wife, in polished white marble, which, though small in size, yet in elegance, purity of design and workmanship, equals the best buildings existing anywhere. Mr. Garrick, the Assistant Archæological Surveyor of India, says: "I found an exquisitely-sculptured tomb of white marble; the perforated screens surrounding the sarcophagus of this tomb are equal in workmanship to anything I have seen, and the marble is of the finest quality"[1].

In plan, this mausoleum is a quadrangle of 15'-1" sides or 60'-4" in circuit, standing upon a marble platform 4'-6½" high and measuring 128' in circuit. The quadrangle consists of a small court containing the tomb, enclosed by marble *jali* screens with a parapet and *guldastas* (pinnacles), but without any roof. It is 9'-5" high above the platform, and 13'-11¼" above the ground. The platform had a balustrade, as is evidenced by the *mutakka* holes which still remain, although the balustrade has now disappeared.

XV—Chilla Madar Shah.

This is situated on the Madar Hill, to the east of the city of Ajmer. It was originally a Jain monastery of Jaman *yati*, the *chhatree* raised over whose remains still stands. It is said that one Sayad Badiuddin, *alias* Shah Madar, passed some time in devotion at this place, and that he afterwards migrated to Makanpur, near Kanauj. There is a tree near the *chhatree* which is called "the gram tree," because its leaves resemble the leaves of the gram plant. The place is unpretentious, but its position on the summit of the hill, which is about seven hundred feet high, makes it a prominent object in the landscape. The date of the original Hindu monastery or of the present *Chilla* is unknown; but it appears that the present small domed building was put up some time during the Mughal rule in Ajmer. The hill is mentioned in *Fatooh Alamgiri* as *Madar Dunger*.

XVI—Salar Ghazi.

A small domed building on a *chabutra* containing a tomb, on the summit of the hill to the right of the road to Pushkar,

1. Archæological Survey Report for 1883-84, page 47.

as it ascends the Ana Sagar Ghati, has come to be known as the hermitage of Salar Ghazi. As a matter of fact, Salar Ghazi never came to Ajmer; and nobody knows who lies buried in the tomb. Salar Ghazi, the son of Salar Sahu, died at Bharaich (Oudh). This place appears in time to have come to be known as Chilla Salar Ghazi, in the same way as the cell of Soonda fakir, has come to be called Piran Pir or Bada Pir. The place has been greatly improved during the last ten years by new additions.

The manuscript "Account of Ajmer" (written about 1830 A.D.) whilst mentioning the Madar Shah and Chilla Piran Pir, makes no mention of this place.

XVII—Chilla Khwaja Sahib.

On the way to the Hindu temple of *Khobra Bheroon*, near the Ana Sagar Ghati, is a building called the Chilla Khwaja Sahib. It is said that the Khwaja on his arrival at Ajmer took up his abode at this place and resided here till he moved to the place where he lies buried. For four hundred years, a cell and a flat stone slab marked this place as associated with the Khwaja. In 1628 A.D., Daulat Khan, a relative of Mahabat Khan, Subedar of Ajmer, built a small enclosure and paved the floor[1]. During the last ten years, the hermitage has been greatly extended by the addition of new buildings.

XVIII—Chilla Qutab Shah.

This is situated near the Ana Sagar embankment, opposite the western entrance to the conservatory of the Daulat Bagh and is said to be the place where Khwaja Qutbuddin Bakhtiar Kaki, the disciple of Khwaja Muinuddin Chishti used, during his visits to his preceptor at Ajmer, to pass his time in devotion. Khwaja Qutbuddin lived in Delhi and died there in H. 634 (1237 A.D.)[2] In 1776 A D., Maulvi Shamsuddin, a disciple of Maulvi Fakharuddin of Delhi, built a mosque with a domed roof here. In the courtyard, at a lower level than the mosque, is an enclosure containing the tomb of Muhammad Shah Khan, an officer of Amir Khan, Nawab of Tonk. Muhammad Khan, the deputy of Muhammad Shah Khan, built a mosque here in 1824 A.D.

1. An inscription of six verses on the door says that it was put up during the time of Shah Jahan by Daulat Khan in H. 1037 (A.D. 1628).
2. Tarikhe Ferishta, Vol, II, page 382.

XIX—Villa of Sayad Ahmad.

At the foot of the hill, to the north-east of Ana Sagar, stand the remains of the garden of Sayad Ahmad, who was governor of Ajmer in 1669 A. D. The *baori* in it, however, is called the baori of Asad Khan, who was Sudedar of Ajmer in H. 1092 (1681 A. D.), and on whom the titles of Umdatul Mulk and Madarulmuham were conferred when he became minister at Delhi.

At a little distance to the south of these remains, on an elevation, stands a ruined mosque, built by one Sheikh Yaha during the reign of Aurangzeb, for the upkeep of which, Asad Khan made a grant of forty bighas of land in the neighbourhood. During recent years, additions have been made to it.

XX—Ganpatpura.

Ganpatpura is an old place of the early Mughal times, situated inside Madar Gate. It was a square with twentyseven domed apartments on its four sides, enclosing a large open space and an imposing gate. On both sides of the gate, there were vaulted *dalans* (sitting rooms with the fronts open). Behind the gate and connected with it, there was a domed porch with two vaulted dalans, one on either side. Akbar had built it as a *Sarai* for travellers.

Rao Balarao Inglia, the Mahratta Subedar (governor) of Ajmer from 1803 to 1808 A.D., gave the place in 1806 A.D. to the Mahajans of Jatiawas—a muhalla outside the Madar Gate just then demolished, with a Sanad dated the Kartik Sudi 2nd, S. 1863 (12 November, 1806 A.D.) authorizing them to build houses for themselves in it. The gate, the domed porch and the vaulted dalans still exist, but the twenty seven domed apartments have disappeared, and in their place, big residential houses adorn the place.

PART II.

HISTORICAL

CHAPTER XVII

HISTORY

I—CHAUHAN PERIOD

THE early history of Ajmer is, shrouded in mystery. It is, however, admitted on all hands that the city was founded by the Chauhan King Ajaipal, or Ajairaj.[1] He is known as Ajaipal Chakwa (the universal potentate), who flourished late in the sixth or early in the seventh century, A.D. The supreme strategical importance[2] of the position of Ajmer—according to Colonel Tod, "the key of Rajputana," and the impregnable nature of the hill on which the fortress is situated, (Heber says, it could with very little European skill be made a second Gibraltar), could not but have been early recognised by the kings of Sambhar, whose dominions extended far beyond Ajmer towards the west. History tells us that from the twelfth to the nineteenth century, Ajmer was not only the cynosure of all eyes, but adorned the brow of the victor in the race for political supremacy in India. The possession of Ajmer by a Power is the index to its political predominance in Upper India, so much so that the history of Ajmer is, in one sense, the epitome of the history of India, just as, in another sense, India is an epitome of the world.[3]

King Ajaipal was the son of Samant Deva, and the grandson of Vasudeva, who came to Sambhar from Ahichetrapur or Nagor in Marwar. According to the *Vansavali* given at the end of *Prabandhkosh*, he flourished in S. 608 (551 A.D.). Vasudeva was descended from Chahuman, the founder of the clan, whose date is unknown.

1. According to the Prabandhkosh genealogy, this Ajairaja was the founder of Ajmer.

2. Heber's Journal, Vol. II., p 49: This very enviable strategical importance of Ajmer has exposed it to constant attack; and, as it was several times destroyed and several times rebuilt, the names of the rebuilders have been preserved as the founders of Ajmer, just as Badami in the Deccan, the capital of the Solankees, came to be known as having been founded by Kirtivarma (567-591 A.D.), though as a matter of fact the city had been the capital of his predecessor, Pulakeshi I Thus, while tradition assigns the foundation of Ajmer to Ajaipal Chakwa, the Prithviraj Rasa describes its rebuilding to Anaji, and the Prithviraj Vijaya says that the city was founded by Ajaideva, father of Anaji.

3. Chambers' Encyclopaedia, p. 337.

Chahuman belonged to the Solar dynasty of Rajputs. The *Hammir Mahakavya* says that he ruled over the heads of kings as his ancestor, the Sun, ruled over the heads of mountains. The *Prithviraj Vijaya*, and the stone inscription of the time of Visaldeva IV. (1153-1163 A.D.), in the Rajputana Museum, Ajmer, describe the Chauhans as descendants of the Solar race of kings.[1]

The Hansi inscription of 1167 A.D., as well as the inscription of 1320 A.D., in the Achleshwar temple on Mount Abu, however, describe the Chauhans as belonging to the Lunar dynasty. The *Gotracharya* of the Chauhans "*Sam Veda Soma Vansa Vatsagotra*....."shows them as belonging to the Lunar race. Whether they belong to the Solar or the Lunar race, they assuredly do not belong to the Agnikula, as the Prithviraj Rasa wrongly describes them to do.

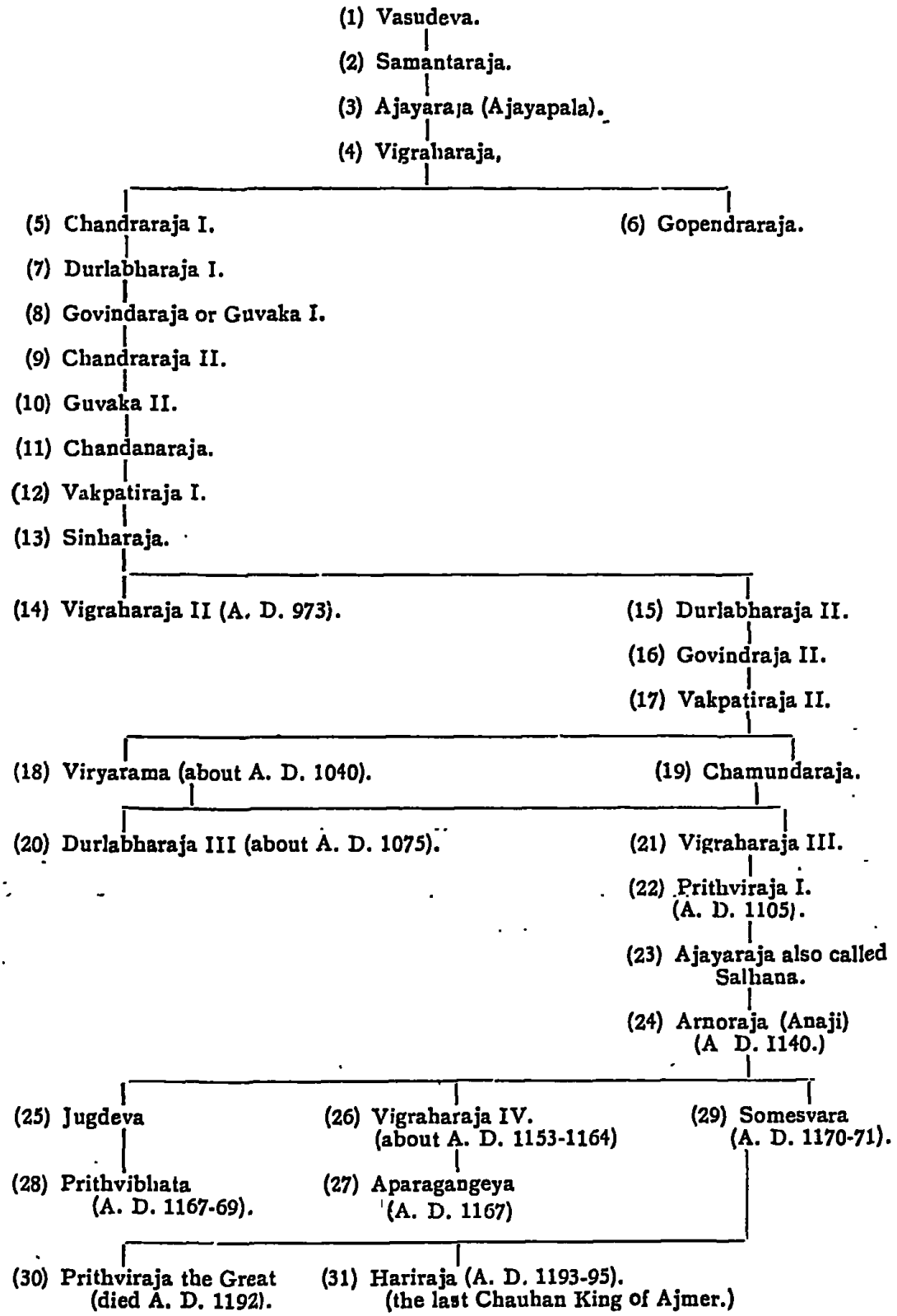
King Ajaipal was called *Chakri* from the fact of his conquering the *Chakra* (disposition of troops in battle in the form of a hollow circle) of the enemy. He was perfect in archery, and was a great warrior. In his old age, he retired from the world and lived as a religious recluse in the Ajaipal Valley, about four miles south of Foysagar. He seems to have lived in the sixth or seventh century A.D. Ajaipal is worshipped in Ajmer under the name *Ajaipal Baba*, and the sixth day of Bhadrapad *sudi*, every year, is sacred to his name. On that day a fair takes place, and the inhabitants of the city pour out into the beautiful valley where he ended his days, in order to do homage to the memory of the founder of this celebrated city, who is believed still to preside over the destinies of Ajmer and protect its citizens from ills, especially the attacks of venomous reptiles and animals.

Ajaipal was succeeded by his son, Vigraharaj I, after whom came his sons, Chandraraj and Gopendra, the latter also called Govindraj who was the first king of Ajmer to fight against the Mussalmans, and is recorded to have defeated[2] a Mussalman army and captured Sultan Beg Varis. Govind was succeded by Durlabh Rai, popularly called Doola Rai.

1. See Chapter on Adhai din ka Jhonpra, Sub-head, Inscriptions.

2. Accor ling to tradition, it was during his time that Ajmer was first attacked by the Muhammadans. "Doola Rai was slain, and his only child Lot, then an infant seven years of age, was killed by an arrow while playing on the battlements. The importance of this event deeply impressed the Chauhans, who have deified the youthful heir of Ajmer. The day on which he was killed is sanctified, and his effigy then receives divine honours."—Tod's Rajasthan, Vol. II, p 445. Lot is said to have been killed on Monday, the 12th day of Jeshta (May-June). "This invasion was probably the one undertaken during the time of Junaid, son of Abdul Rahman al Marri, Commander of the Sindhian frontier, under Khalifa Hasham (H. 105 125), (724-743 A.D.). From facts which need not be discussed here, it appears that this invasion took place sometime between 724 and 726 A.D. Doola Rai also fought with the Gor Rajputs. Miss Duff' in her Chronology of India, p. 62, gives 724 A.D., as the year of this expedition.

Genealogy of the Chauhan Kings of Ajmer



1. The genealogy given at the end of the Prabandhakosh MS., which is stated to be four or five centuries old, gives v. s. 608 (A. D. 551) as the date when Vasudeva flourished. *Vide, Gaudavahi* (Bombay Sanskrit Series, No. XXXIV), Introduction, p. CXXXV, note.

Durlabhraja was succeeded by his son, Guvaka I, who was a famous warrior, and who, owing to his valour, received about 756 A.D., the title of *Vir* (hero) in the assembly of Raja Nagavalok. After him, came Chandraraj II, and then Guvaka II, on whose death, Chandanraj came to the throne. He invaded Tanwaravati (a district near Delhi), and slew its king, Rudrena or Rudrapal of Delhi.[1] Chandanraj was succeeded by Vakpatiraj, also called Bappraj. His reign was a prosperous one, and he greatly extended his dominions, the southern boundary stretching to the Vindhya mountains. He was a great warrior, and won 188 battles.[2] King Tantrapal attacked him, but sustained a severe defeat. Vakpatiraj had three sons, Sinharaj, Lakshmanraj and Vatsaraj; Sinharaj succeeded him and Lakshmanraj, called Lakhansi, got Nadole and eventually established a separate principality there.

Sinharaj was a great king. The Tomars, with the assistance of Raja Lavana attacked his dominions but were defeated and put to flight. He is said to "have kept as many princes in his prison as he did in his house." He was as famous for his hospitality as for his military exploits. Speaking of him, the *Hammir Mahakavya says*: "When the drum announcing his starting on an expedition sounded, the King of Carnatak flattered him, the King of Lat (doab between the Mahi and Narbada rivers) would open his door to him. The Chola King (Madras Presidency) trembled; the King of Gujrat lost his head, and the King of Western Bengal (Anga[3]) lost heart." He repeatedly fought with the Mussalmans. In one encounter, he slew a Mussalman general named Hatim[4], and captured his elephants. On another occasion, he utterly routed a Muhammadan army under Sultan Hajiuddin, which had penetrated as far as Jethana, about 25 miles from Ajmer. He bore the title of *Sultan Grahi* or King Seizer. He "overcame Nasiruddin, from whom he captured twelve hundred horse." Nasiruddin was the title of Subuktagin, who repeatedly invaded India during the fifteen years' reign of his predecessor Alptagin, who died in 963 A.D. The Harsha[5] Stone Inscription says, that he "annihilated in war, rulers of men in all directions." Sinharaj was alive in 956 A.D., when, according to the Harsha Stone Inscription, the Harsha temple was completed.

1. Harsha Stone Inscription published in Epigraphia Indica, Vol. II, p. 177.
2. Prithviraj Vijaya, sarga V.
3. Bengal in old days was divided into two divisions; (*a*) Western Bengal called Anga, (*b*) Eastern Bengal called Banga.
4. Hammir Mahakavya, sarga I, verse 102.
5. Epigraphia Indica, Vol. II, p. 127.

Sinharaj was succeeded by his son, Vigraharaj II, (A.D. 973) who greatly enlarged his kingdom. The kingdom of Ajmer has from the earliest times been known as Sapadlaksh (a lakh and a quarter), evidently from the fact that the territory contained a hundred and twenty-five thousand towns and villages. It included the whole of eastern and southern Rajputana, a great part of Marwar, and extended to beyond Bhatner on the north. Sapadlaksh became Siwalik in Hindi, by which name, the part of Rajputana containing Nagor, Ajmer and Sambhar was long known.[1]

Vigraharaj invaded Gujrat between 973 and 996 A. D. King Mulraj abandoned his capital and fled to Cutch, but made his submission later, when Vigraharaj returned to his capital.[2] He conquered the country to the south as far as the river Narbada, and built a temple to the goddess Asapurna (Fulfilment of Hope) at Broach. The *Prabandha Chintamani* of Merutunga also mentions this event (Tawney's translation, pp. 23-24.) The *Hammira Mahakavya* (written in the fourteenth century) says that he killed Mulraj, king of Gujrat. This was the beginning of the conflict which ended in the overthrow of both by a third power, the Afghans. After Vigraharaj, came Durlabh II, who was succeeded by Govindraj II.

According to the *Prabandhkosh* (*Gaudavaho*, Introduction, p. CXXXVII) Govindraj II defeated Sultan Mahmud. Govindraj II was succeeded by his son, Vakpatiraj II, who, as the Chitor inscription of s. 1331, (published in the *Indian Antiquary*, Vol. XXII, p. 80) says, killed King Ambaprasad of Ahad (old capital of Mewar). After him, came Virya Ram, who was a contemporary of the famous King Bhoj of Malwa (1010-1055 A.D.). Virya Ram invaded Malwa, but was defeated and killed by Bhoj.[3] It was probably during Virya Ram's reign that Mahmud Ghaznavi attacked Ajmer, but was wounded and retired to Anhalwara in 1024 A. D.[4]

Virya Ram was succeeded by Chamundraj,[5] who captured Hejamuddin, Lord of the Shaks[6] (Mussalmans). Durlabhraj III

1. For Sapadlaksh, see "Speeches and Writings of Har Bilas Sarda," p. 224.
2. See Forbes' *Ras Mala*, page 38. Also *Bombay Gazetteer*, Vol. I, page 159.
3. Prithviraj Vijaya, sarga V.
4. Duff's Chronology of India, p. 113. When Sultan Mahmud of Ghazni had attacked Anangpal in 1008 A.D., "the Rajas of Ujjain, Kalingar, Gwalior, Kanauj, Delhi and Ajmer entered into a confederacy and united their forces and advanced to meet the invader—"The Hindu women sold their jewels, melted down their golden ornaments and sent their contributions to furnish resources."—Elphinstone's Histoy of India, pp. 320-21.(Ed. 1911).
5. Bijolian Inscription, v. 14, (Journal, Bengal A.S., Vol. LV, pt. 1, p. 40.
6. Later Hindu writers apply the term Shak, indiscriminately to Shaks, Huns and Mussalmans.

or Dusal succeeded him about 1075 A.D. and defeated a Mussalman general named Shahabuddin.[1] He invaded Gujrat and slew its king, Karna, sometime between 1061-1093 A.D. Durlabh was killed by Rawal Veri Singh of Mewar in a battle at Kowario.

Visaldeva III succeeded Durlabhraj, and distinguished himself in arms. It must have been this Visaldeva, who, according to Ferishta, headed a confederacy of Hindu kings and drove the governors of Modud from Hansi, Thaneshwar and Nagarkot. As the king of Gujrat did not join this confederacy, King Visaldeva III prepared to invade Gujrat when the Chaluca prince of Anhalwara Patan, King Karna, advanced to meet him. A battle was fought near Sojat in Marwar, when Karna having been defeated, fell back on Jalor, which also he was forced to relinquish. Visaldeva pursued the enemy to Girnar, the heart of the peninsula. Visaldeva, finding that the enemy did not face him, returned to his capital, when he received an embassy from King Karna, who had re-formed his army in the meantime, saying that he was Visaldeva's equal, and adding, "that the only tribute should be the sword whose fragments Visaldeva might collect, if he, Karna, were again defeated. With the chivalry, characteristic of a Chauhan, Visaldeva sent back the prisoners and the spoils he had taken, and advanced to give Karna another chance to win. Visaldeva formed his army in a circular array, and, in the first onslaught, killed 2000 Chalucas. The next day, a treaty was made and king Karna gave his daughter in marriage to Visaldeva. Visaldeva founded a town on the spot to commemorate his victory. Visalnagar still exists.[2] Visaldeva was succeeded by Prithviraj I, who attacked and killed five hundred Chaluka Rajputs who had come to plunder Pushkar.[3] He built an alms-house on the road to Somnath.

Ajaideva succeeded Prithviraj I. He lived about 1140 A.D. He conquered and killed three kings named Chachik, Sindhul and Yashoraj.[4] "He captured the Commander in Chief of Malwa, named Sulhana, brought him to Ajmer and consigned him to a strong fortress." He defeated the Mussalmans with great slaughter. He conquered the country up to Ujjain.[5]

1. Hammir Mahakavya, sarga II, V. 28.
2. Tod's Travels in Western India, p. 172. Also Hammir Mahakavya.
3. Prithviraj Vijaya, Sarga V.
4. Prithviraj Vijaya, Sarga V. verse 15.
5. Stone inscription in the Rajputana Museum, Ajmer.

The Prithviraj Vijaya says that Ajaideva "filled the world with coins," and that his queen, Somaldevi was fond of designing new coins.

Ajaideva was succeeded by his son Arnoraj, or Anaji. Anaji annihilated a Muslim army that came *via* the desert at Ajmer.[1] "In order to purify the place of battle, Anaji performed a *havan* there and constructed the lake Ana Sagar, and filled it with the river Chandra which rises in the forest of Pushkar." Anaji built the temple of Siva in the Ajaipal Valley.[2] Arnoraj or Anaji's reign was an eventful one. He not only defeated the Muslim invaders, who came across the desert, but fought three wars with Anhalwara Patan, one with the celebrated Sidhraj Jaisingh, and the other two with the still more powerful king Kumarpal, successor of Jaisingh. Sidhraj Jaisingh invaded Ajmer, but the action fought was evidently an indecisive one. According to the *Kirti Kaumadi* (Bombay Sanskrit Series) canto II, p. 11, verses 2-29, Jaisingh was defeated and gave his daughter, Kanchandevi, in marriage to Arnoraj. This marriage was the cause of the first war with Jaisingh's successor, Kumarpal. Jaisingh left no son and the astrologers told him that Kumarpal, son of Tribhuwanpal of Dahithali, belonging to a younger branch of the royal family, would succeed him. Jaisingh became angry and attacked and destroyed Dahithali. Kumarpal, the sole survivor, fled in disguise and after many adventures came to Patan after Jaisingh's death, and was crowned king in 1143 A.D. As he was looked upon as an usurper, Arnoraj who was Jaisingh's son-in-law, espoused the cause of Bahad, the adopted son of Jaisingh and invaded Patan sometime between s. 1200 and 1202 (A.D. 1145). The result of the war was unfavourable to Kumarpal, who made peace with Arnoraj, to whom he gave his sister Devaldevi to wife. Kumarpal made this peace, as King Ballala of Málwa was advancing against Anhalwara Patan, having won over two generals of Kumarpal.

The second war in s. 1207 (1150 A.D.) was caused by Devaldevi instigating her brother, Kumarpal to attack Arnoraj, as the latter, while playing *chaupar* with her, had insulted her, and kicked her on her calling him *Ganwar* (rustic). Kumarpal invaded Ajmer and defeated Arnoraj, *vide* the Chitor Mokalji temple inscription[3] of Kumarpal of s. 1207 (A.D. 1149-50) which says that after defeating Arnoraj, Kumarpal visited Chitor and put up the inscription.

1. Prithviraj Vijaya, Sarga VI.
2. Ibid.
3. Epigraphia Indica, Vol II, p. 422. Also Tod's Travels in Western India, p. 504.

The wellknown historical work, *Ras Mala*, says that the Ajmer army was led by Govind Raj, and that while there was confusion in Kumarpal's army during the battle, an iron shaft felling Arnoraj, gave the victory to Kumarpal.[1]

The *Prithviraj Rasa* says that later, Bhola Bhim (A.D. 1179-1242), the Solanki ruler of Anhalwara, invaded Ajmer to avenge the death of Pratapsingh Solanki, whom Kanrai, younger brother of Someshwar (father of Emperor Prithviraj) had killed in open Darbar at Ajmer owing to a misunderstanding, and that Someshwar was killed in the fight.[2] The *Ras Mala* mentions the incident of Pratap Singh's death at the hands of Kanrai, but says that Bhim postponed the invasion owing to a Mussalman invasion of Anhalwara. According to the *Prithviraj Rasa*, Prithviraj invaded Gujrat to avenge his father's death and defeated and killed Bhim. The *Prithviraj Vijaya* does not mention Bhim's invasion of Ajmer, nor Prithviraj's victory over Bhim.

Arnoraj was a generous, discriminating and just king. He had three sons, Jugdeva and Visaldeva Vigraharaj by queen Sudhava of Marwar, and Someshwar by Kanchandevi, daughter of Sidhraj Jai Singh of Anhalwara Patan. Someshwar was brought up in the court of Sidhraj Jaisingh and Kumarpal. Arnoraj was murdered by his son Jugdeva sometime between 1150 and 1151 A.D. Jugdeva, however, was expelled by Visaldeva-Vigraharaj, who ascended the throne about 1152 A.D.

His reign is a landmark not only in the history of Ajmer, but also in the history of India. He conquered Nadole, Jalor and Pali, invaded and conquered Delhi[3], between 1155 and 1163 A. D., subjugated the country up to the Himalayas, clearing it of the last vestiges of Mussalman rule. The famous Sivalik Pillar Inscription dated the s. 1220 (A. D. 1164) states that he had conquered the country between the Himalayas and the Vindhia mountains and cleared the country of Aryavarta of Mussalmans and again made it *Arya bhumi*, the abode of the Aryas. He then commands his successors to drive the Mussalmans beyond the Attock.[4]

The *Prabandhkosh* calls him "the vanquisher of the Turushkas."—*Vide Gaudavaho*, Introduction, p. CXXXVII. Mr. Edward Thomas says:—"Delhi became a mere kingship

1. Ras Mala, Vol. II, p. 179, Oxford University Press.
2. Tod's Travels in Western India, (1839) p. 199.
3. Bijolian Inscription, verse 22.
4. Indian Antiquary, Vol. XIX, p. 215, Also Asiatic Researches, Vol. VIII, P. 130.

subject to Ajmer."[1] He was the first Chauhan Emperor of India, as his nephew, the renowned Prithviraj, son of his younger brother Someshwara—was the last. He had a large army consisting of a thousand elephants, a hundred thousand cavalry and a still larger force of infantry.

He was as great a scholar and a poet as he was a warrior, and his drama, *Harkeli Natak* is a composition "not unworthy of the great poet Bhavabhuti." Dr. Keilhorn says: "Actual and undoubted proof is here afforded to us of the fact that powerful Hindu rulers of the past were eager to compete with Kalidasa and Bhavabhuti for poetical fame."—The *Indian Antiquary*, Vol. XX, p. 201. He built the great college at Ajmer now called the Adhai Din Ka Jhonpra. "As in Dhar, so in Ajmer, the Adhai Din Ka Jhonpra mosque is an old Sanskrit School, recent excavations having brought to light slabs with entire dramas carved on them."—*Bombay Gazetteer*, Vol. II, p. 180 (1896 A.D.) 'Vigraharaja built in Ajmer as many temples as the forts he had conquered."

He constructed the lake Visalsar, now called Visla, at Ajmer. Visaldeva died about the year 1163 A. D., and was succeeded by his minor son, Amargangeya, who, however, was deposed by the parricide Jugdeva's son, Prithviraj II. (Prithvibhatta), who ascended the throne. An unpublished inscription, dated the Jaishta Vadi 13, V. S. 1225 (A. D. 1168), on a pillar in the temple of Ruthi Rani at Dhod, in the Jahazpur district of Mewar, says that Prithviraj (Prithvibhata) "obtained a victory over the king of Sakambhari by the strength of his arms". This shows that he defeated Amargangeya, the son and successor of Vigraharaja IV (Visaladeva) and took back the kingdom, which his father (Jugdeva) had lost to Vigraharaj. This inscription says that Suhavadevi was the queen of Prithvibhata. Prithviraj II is wellknown for his charities. He defeated King Vastupal, conquered the Mussalmans, and erected a palace in the fort of Hansi, which stood there till the guns of Mons. Perron destroyed it in 1801 A.D. along with the schemes of George Thomas to found a kingdom there.

On the death of Prithviraj in 1169 A.D., Someshwara succeeded him. He was a man of great prowess, and appears to have conquered all his enemies. According to the *Prithviraj Vijaya*, he was present in Kumarpal's campaign against the Raja of Konkan, whom Someshwara himself killed in battle. This event took place before he came to the throne. Someshwar (Prithviraj Vijaya, Sarga VIII) built a very big temple

1, Chronicles of the Pathan Kings of Delhi, p. 65.

of Vaidyanath which towered above the palaces of Visaldeva. In it, he placed an effigy of his father on horseback, with his own effigy in front, facing his father's. He placed the images of Brahma, Vishnu, and Siva in one place in a temple. He built five temples, and Ajmer vied with Meru, which boasted of its five *Kalpbrikshes.* He built so many temples in Gaugnak (Gangwana, 9 miles north east of Ajmer) and other places that the population of the city of gods dwindled away.

According to the Bijolian inscription, his surname was Pratap Lankeshwara. He married a Kalchuri Rajput princess named Karpurdevi, daughter of King Achalraj of Cheddi *desh* (country round Jubbalpur), who ruled at Tripuri, and had two sons by her, Prithviraj and Hari Raj. Someshwara died in 1179 A.D. Prithviraj being young, his mother Karpurdevi ruled the empire as regent for some time, with the assistance of the minister, Kadamb Vas. The description of Ajmer given in sarga IX of the Prithviraj Vijaya, during the regency of Queen Karpurdevi says:—

"The city was so densely populated and there were so many gardens, tanks, and wells, that not more than one-tenth of the earth was visible to the sun, and water in the wells was only two cubits from the ground surface. Karpurdevi also founded a town."

The *Prithviraj Vijaya* (Sarga IX) says that Prithviraj was carefully educated under the direction of the minister Kadamb Vas. He was extremely handsome in body. The book mentions that Bhuvanaik Malla, the younger brother of Karpurdevi's father, who was a hero and a great gift-giver came to Ajmer and served Prithviraj and watched over his welfare. One of the earliest exploits of Prithviraj was to attack Nagarjuna, who had taken possession of Gudpur. Nagarjuna fled and Prithviraj, slew the warriors and conquered the fort.

Prithviraj reigned for thirteen years, from 1179 to 1192 A.D., and was the last Hindu Emperor of India.[1] He was the flower of Rajput Chivalry. His whole life was one unbroken chain of chivalrous deeds and glorious exploits, which have won for him eternal fame and a name that will last as long as chivalry itself. Colonel Tod says: "Although the Chauhans had always ranked high in the list of chivalry, yet the seal of the order was stamped on all who have the name of Chauhan since the days of Prithviraj, the model of every Rajput."[2]

1. Annals and Antiquities of Rajasthan, Vol. I, p. 445.
2. Annals and Antiquities of Rajasthan, Vol. I., p. 696.

A Jain book, *Khartargachha Gurvavali* (mss.) by Jinpalodaya says that there were several learned men in the court of Emperor Prithviraj, and that discussions on literary and religious subjects used to be held there. The book contains an account of a Sastrartha held at Ajmer between the Jain Acharya Jinpati Suri of Khartargachha,[1] and Padamprabha of Ukeshgachha, temple dweller, on Kartik Shukla 10th, S 1239.[2] The book also states that Prithviraj invaded Bhaddanak (Bhadrapura) and won a victory.

Emperor Prithviraj defeated the King of Gujrat and invaded Mahoba and vanquished the king, Parmaldeva. whose generals, Ala and Udil, fought with great valour. He carried away the princess Sanjogta, the daughter of King Jai Chandra of Kanauj, from amidst the united heroism and chivalry of Hindustan, as Sanjogta in a Swayamber had chosen Prithviraj as her husband. The bards made him the general theme of their songs, his personal appearance and actions were lauded at every court in India, and he became the *beau ideal* of every princess of the time. The Rathors of Kanauj and the Solankees of Gujrat conspired together, and invited Sultan Shahabuddin Ghori to invade the dominions of Prithviraj. "Six invasions by Shahabuddin occurred," says Colonel Tod, "ere he succeeded. He had been often defeated and twice taken prisoner by the Hindu sovereign of Delhi who, with a lofty and blind arrogance of the Rajput character, set him at liberty."[3]

1. About s. 1070 (1013 A.D.), Durlabharaj king of Anhalwara Patan gave the title of Khartargachha to Jineshwer Suri after winning a Sastrartha.

2. The account says that in S. 1239 (1182 A.D.) Jinpati Suri went to Phalodi (Marwar) and after staying there for a few months, proceeded to Ajmer. A Jain scholar Padam Prabha of Ukeshgachha lived in Phalodi, and after Jinpati Suri's departure, gave out that he had defeated the latter in a Sastrartha. Seth Ramdeva of Ajmer went to Emperor Prithviraj and prayed that a Sastrartha (learned disputation) be held in the Emperor's Court at Ajmer between Padamprabha and Jinpati Suri. The Emperor, who was at Narain (Naraina now a railway station on the B B. & C.I.R.) sent men to Phalodi to bring Padamprabha to Ajmer and himself started for a digvijaya (a victory in all directions) On his return to Narain, Seth Ramdeva reminded him of the Sastrartha. The Emperor fixed Kartik Shukla 10th. for the Sastrartha. Jinpati Suri, accompanied by Jainmatopadhyaya, P. Sthirchand, & Manchand went to Narain, and PadamPrabha also came there. When both the parties came to Court, Prithviraj told Mandleshwar (a subordinate ruler) Kaimasp, that he (Prithviraj) would take a little rest and that the Sastrartha should begin in court in the presence of the scholars Vidyapati, Janardhan Gor and Vageshwara. The subject of discussion was whether the *Arti* should be done from left to right or the reverse, Jinpati Suri contending that it should be from left to right. The Emperor on his return, was told by Kaimasp that "Suriji had won.' Further discussion on grammar took place and some Samasyas were given, Jinpati Suri was declared to have won. Later, Jinpati Suri was taken to Ajmer. The Emperor followed him after two days. The Emperor proceeded on an elephant to *Panshedha Shala* of Suriji and presented to him a *Vijayapatra* (Certificate of victory.). Suriji then went away to Vikrampur. Seth Ramdeva spent rupees sixteen thousand on the Sastrartha.

Jinpati Suri was a disciple of Jinchandra Suri *alias* Manidhari, who was the disciple of Jindatta Suri alias Dada Sahib who had died at Ajmer on 11th Ashadh, S. 1211 (1154 A.D.). The place of cremation is known after him as Dadabari.

3. Transactions of the Royal Asiatic Society of Great Britain and Ireland, Vol. I., pages 147-8.

Shahabuddin, after his last defeat by Prithviraj at Tirauri in 1191 A.D., was assiduous in raising another army, and in 1192 A.D., he advanced with an army of one hundred and twenty thousand horse.[1] Reinforced by the forces of the Rajas of Jammu and Kanauj[2] he took up his position at Thaneshwar. Prithviraj, says Abul Fazal, hurriedly "collected together only a small number of troops, and with these he marched out to attack the Sultan. But the heroes of Hindustan had all perished in the manner described above: besides, Jaichand, who had been his ally, was now in league with his enemy."[3] Another of his vassals, the Haoli Rao Hamir turned traitor and joined the Sultan. Prithviraj[4] was defeated and taken prisoner, and was killed. Shahabuddin advanced and took Ajmer, but leaving Prithviraj's son, Govindraj on the throne, he returned to Ghor.

Prithviraj's younger brother, Hari Raj—called Hemraj by Ferishta, and Hiraj by Hasan Nizami, the author of *Tajul Maasir*—drove his nephew from the throne, as he had acknowledged the supremacy of the Mussalmans, and himself became King. He sent his general, Chatar Raj, to invade Delhi, which had been seized by Qutbuddin Aibak. Qutbuddin met and defeated Chatar Raj, who retreated in good order to Ajmer and joined Hari Raj. Qutbuddin followed Chatar Raj to Ajmer. Hari Raj advanced and met him, but was defeated; Qutbuddin took possession of Ajmer and appointed a Mussalman[5] as governor of the place in 1195 A.D.

The mint at Ajmer which turned out coins of the Chauhans continued to produce currency after the Chauhan empire came to an end. The existence of a coin in the joint names of Prithviraj and Muhammad Bin Sam "mentioned by Mr. Edward Thomas[6], probably belongs to the time when Shahabuddin (Muhammad Bin Sam) left Ajmer in the possession of Prithviraj's son and returned to Ghor. The script used in the coins is Hindi. See the reverse of the coins containing.[7] श्री हमीरमहमद साम and श्री महमदवने साम।

Sultan Shamsuddin Altmash's own coin[8] struck at Ajmer has the legend, श्री हमीर and on the reverse, श्री समसीरलदेव, and in another coin as श्री हमीर and सुरिताण श्री सम्सदिण।

1. Tabqati Nasiri, by Major Raverty, page 465. 3. Akbar Nama.
2. Raverty's Tabqati Nasiri, page 467. 4. Tod's Rajasthan, Vol. I, page 560.
5. It is said by Mussalmans that on the death of Qutbuddin in 1209 A.D., the Rajputs attacked Garh Beetli and put the Mussalman garrison to the sword, and that Sayad Husain Khangsawar obtained martyrdom on that occasion. This event, however, is not recorded in any authentic history
6. Chronicles of the Pathan Kings of Delhi, p. 17.
7. Ibid, p. 20. 8. Ibid, pp. 70-71.

II—PATHAN & RAJPUT PERIOD

Qutbuddin now set out from Ajmer to conquer Anhilwara, but the Mers combined with the Rajputs, and inflicted a severe defeat on him. He fled wounded, pursued by them to Ajmer, and shut himself up in the Ajmer fortress. The Rajputs laid siege to the fortress: re-inforcements, however, arrived after many months from Ghazni, when the siege was raised, and the Rajputs retired.

Little is known of the history of Ajmer during the thirteenth and the fourteenth centuries. It remained sometimes in the possession of the Sultans of Delhi and sometimes in that of the Maharanas of Mewar. Maharana Kshetra Singh of Chitor captured it between 1364 and 1382 A.D.[1] Saleem Khan, governor of Multan, after helping the Bhatis of Poogal against Rao Chonda, King of Marwar, in 1423 A.D., took possession of Ajmer for the Sultan of Delhi. Chonda's son Ranmal, who was in Mewar, sent Pancholi Khimsi from Chitor, with 500 cavalry and 400 infantry against Saleem Khan. Khimsi, by a stratagem, killed Saleem Khan and took Ajmer. Ajmer thus came under Maharana Mokal. Col. Tod says: Maharana Mokal (1420 to 1433) "took Ajmer[2] and Sambhar from the Sultan of Delhi". Maharana Mokal gave the village of Bandanwara near Ajmer, for the upkeep of the Eklingji temple in Mewar.

Ajmer remained under the Maharana till 1455 A.D., when war broke out between the Maharana of Mewar and Mahmud Khilji, Sultan of Mandoo. The Sultan, sending the bulk of his army towards Mandsaur to keep the Maharana engaged, himself attacked Ajmer. Gajadhar Singh,[3] the governor of Ajmer, defended Taragarh for four days; and then, despising the enemy's forces, came out of the fort and attacked the Sultans' army. In the action, he was killed. As his men retired into the fortress, the Sultan's men mixed themselves amongst the Rajputs and entered the fort, and took possession of it. The Sultan appointed Khwaja Naimatullah with the title of Saifkhan, governor of Ajmer.

1. *Maharana Kumbha*, p. 26-27. 2. Tod's Rajasthan, Vol. II, p. 16.
3. Ferishta's *History of India*, Vol. II, p. 222.

Maharana Kumbha recaptured Ajmer after a few months, when he went to Nagor to place Shamskhan on the throne there. Ajmer, however, appears to have been taken again by the Sultan of Mandoo after Maharana Kumbha's death.

Bir Singh, ruler of Merta and brother of Rao Santal of Marwar, attacked Sambhar. On this, Mallu Khan, governor of Ajmer, with Siryakhan and Mir Ghadula, officers of the Sultan of Mandoo, invaded Merta in 1491 A.D. Bir Singh fled to Jodhpur. Mullukhan captured the *Tijnias*[1] of Pipar. Pipar being a part of Marwar, Rao Santal of Marwar with his brother Duda, Bar Singh and Varjang Bhinot came with an army to release them. A battle was fought at *Kosana* between Rao Santal and Mallukhan and Mir Ghadula. Duda attacked Siryakhan, and Santal killed Mir Ghadula. Mallukhan and Mir Ghadula were defeated, and the *Tijnias* were released. The custom of young girls carrying a *Ghadula*[2] on Chaitra vadi 8th, has come into vogue since then.

In 1505 A.D., Prince Prithviraj, the eldest son of Maharana Raimal of Chitor, attacked Ajmer, slew the governor Mallukhan, and carried the citadel of *Garh Beetli* (Taragarh) by assault, thus restoring it to Mewar.[3]

Daulat Khan, ruler of Nagor having been defeated by Maldeva, took shelter in Ajmer. In 1533 A.D., Bahadur Shah of Gujrat, during his expedition against Chitor, sent Shamsherul Mulk with a large force to reduce the fortress of Ajmer,[4] and appears to have succeeded in doing so. But this acquisition was short-lived; for, in less than two year's time, Rao Viramdeva of Merta, drove out the Gujrat governor and took possession of Ajmer in 1535 A.D. Ajmer, however, was too great a prize to be left in the possession of a minor chieftain. Rao Maldeva, King of Mandor (Marwar), asked for it. Viramdeva declined to give it. Maldeva attacked Merta and drove out Viramdeva, who took up residence at Ajmer. Viramdeva then attacked Riyan in Marwar. Maldeva sent reinforcements, and Viramdeva was defeated. Maldeva sent Kupa and Jaita, his army Chiefs, to take Ajmer. Viramdeva fought with great bravery, but was driven out of Ajmer in 1535. Maldeva gave Ajmer as *jagir* to Kupawat Mahesh Gharsinghot.

1. Married women go outside the town to worship Siva's wife, Gauri, on Chaitra vadi 3rd. As this worship takes place on Tij, or the 3rd of Chaitra, these women are called, Tijnias.

2 To commemorate this defeat, young girls carry an earthern pot called Ghadula, with innumerable holes in it and a lamp inside it, to personify Mir Ghadula, who had received innumerable wounds and died of them. The girls throw the Ghadula into a tank.

3. Tod's Rajasthan, Vol. I, pp., 633-4. 4. Bayley's Gujrat, p. 371.

Viramdeva, thus ousted from his dominions, went to the Sultan of Mandoo for help against Maldeva. Meeting with no success, he went to Sher Shah Sur, who had defeated Humayan and become King of Delhi. He persuaded him to invade Marwar.

Sher Shah started from Agra with an army of 80000 horse in January, 1544 A.D. News of this, was sent by Kupa, who held the fief of Didwana, to Jodhpur. The Sardars rejoiced at the prospect of a war, and gave the messenger, rich rewards. Umande, Queen of Maldeva well known in history as the *Ruthi Rani* (the offended queen), who was at the time in Garh Beetli at Ajmer, wrote to her husband Maldeva, to leave the defence of the fortress to her, and himself go to defend Jodhpur. Maldeva wrote back, asking her to go and defend the Jodhpur fort, and leave Ajmer to him to defend. The Ruthi Rani then went towards Jodhpur. Maldeva came to Ajmer with 50,000 men, but fell back on Girri to take up a better position.

Sher Shah used to dig trenches and throw up redoubts around his camp. When, however, he reached the sandy tracts of Marwar, he could not throw up redoubts; at the suggestion of his son, he ordered the ground to be fortified by surrounding it with piles of sand bags. This form of protection is now extensively employed in Europe in war-time.

Sher Shah remained in the neighbourhood of Ajmer facing Maldeva for a month, (*Tabqati Akbari*, pp. 231-32) and (Qanungo's *Shershah*, p. 323). He, however, soon repented of his rashness in invading Marwar. "The admirable dispositions of the Rajputs made him dread an action, and from a position when he found it impossible to retreat."[1] Despairing of success, Sher Shah thought of retiring to Delhi, but Viramdeva dissuaded him from taking that course.

Sher Shah then asked Maldeva not to fight a battle, which would entail great slaughter, but that he and Maldeva should select champions, and let them decide the issue. Maldeva accepted the challenge and selected Bida Bharmalot and informed Sher Shah. Sher Shah consulted Viramdeva, who told the Sultan that there was no one in his army to fight Bida, except himself (Viramdeva). Viramdeva was Sher Shah's chief advisor, and Sher Shah declined to take the risk of losing Viram. He was then in despair. On this, Viramdeva, who knew Rao Maldeva's character, said that he would

1. Tod's Rajasthan, vol. II, p. 23, Calcutta edition, 1879 A.D.

have recourse to a stratagem and the Rao would flee. By forged letters, he would make Maldeva suspect his army chiefs and retire to Jodhpur. The stratagem[1] succeeded. Maldeva retired to Jodhpur; but Kupa, Jaita and others refused to fall back and fought a battle on Paush sudi 11th, s. 1660 (1544 A.D.). Their irresistible charge evoked great admiration in Sher Shah, who, when all was over, exclaimed, that he had almost lost the kingdom of Hindustan for a handful of *Bajri*.

Sher Shah sent troops to take Jodhpur, but himself returned from Merta to Ajmer in March, 1544. *Tarikhi Daudi*[2] is the only history which mentions Sher Shah's visit to Ajmer. It says (p. 238) that Sher Shah came to Ajmer and paid a visit to the Dargah Khwaja Sahib and went up to Taragarh to enjoy the scenery.

On the decline of the Sur dynasty, Haji Khan, took possession of Ajmer. Haji Khan, a slave of Sultan Sher Shah Sur, on being defeated by Akbar's general Nasirul Mulk Pir Muhammad Khan Sarvani at Alwar, came to Ajmer and took possession of it in 1556 A. D. As he plundered some villages of Marwar, Rao Maldeva sent an army under Prithviraj Jaitawat to attack Ajmer. Haji Khan appealed to Maharana Udai Singh of Chitor for help, acknowledging his suzerainty. The Maharana came with five thousand cavalry. The Marwar forces were defeated, and Prithviraj fell back on Bagdi (a village in Marwar near Sojat). Rao Surjan Hara of Bundi and Rao Jaimal Mertia and Rao Durga Sisodia were present in the Maharana's army. Rao Maldeva, in retaliation, attacked Merta, as Rao Jaimal of Merta had assisted Haji Khan. But he was defeated. Later, Maharana Udai Singh sent Tej Singh son of Dungar Singh and Balisa Suja, in spite of the protests of his sardars, to Haji Khan at Ajmer and demanded as price of his aid against Rao Maldeva, forty maunds of gold and a beautiful dancing girl named Rang Rai, who was in Haji Khan's keeping. Haji Khan declined to surrender her saying, that she was his wife, and that he had no gold.

As he incurred the Maharana's displeasure by this refusal, Haji Khan now appealed to Rao Maldeva for help against the Maharana. Rao Maldeva sent fifteen hundred horsemen with Devidas Jaitawat, Rawal Meghraj, Jugmal son of Viramdeva of

1. The *Tarikhi Daudi* describes on page 97, the stratagem.
2. I could not get *Tarikhi Daudi* in India, and had to write to Dr. Codrington of the Royal Asiatic Society of Great Britain & Ireland, London, for it. At his request Mr. Edwards of the British Museum, London, very kindly had two pages of the book containing an account of this visit, photographed and sent to me. I am beholden to him for this. I must acknowledge my obligations both to Mr. Edwards and Dr.Codrington. *Tarikhi Daudi* was written by Abdullah during the reign of Jahangir.

Merta, Lachman Bhadawat, Prithviraj Kupawat and other Sardars to assist Haji Khan, himself remaining in Jaitaran. The Maharana advanced with an army and came to Harmara. Raja Kalyanmal of Bikaner and Jaimal of Merta were with him. Against the advice of his military chiefs, the Maharana attacked Haji Khan at once. A battle was fought on Falgun *krishna* 9th, S. 1613 = 24 January, 1557 at Harmara[1] in the vicinity of Ajmer. Rao Durga was wounded, and as an arrow struck the Maharana, his army took to flight. Rao Tej Singh Dungersinghot, Balisa Suja, Dodiya Bhim, Chondawat Chhitar and other Mewar sardars were killed. Haji Khan retained Ajmer. Maldeva attacked Merta and took it on Falgan vadi 12th. He destroyed the old town and founded a new one near Kindal.

After sometime, Akbar's army under Kasim Khan Nishapuri came to take Ajmer. Haji Khan, deeming discretion the better part of valour, evacuated Ajmer and went away to Marwar, where Maldeva gave him shelter in the village Latoda in the Jaitaran pargannah.

III—MUGHAL PERIOD

Akbar's general Kasim Khan Nishapuri obtained peaceful possession of Ajmer.[2] There is difference of opinion with regard to the date of this event. Mr. Elphinstone, in his *History of India*,[3] says:—"In the third year (March, 1858 to March, 1859 A.D.) he (Akbar) acquired Ajmer without a battle." The *Akbarnama*[4] says: "Ajmer was taken in the first year of Akbar's reign (March, 1856 to March, 1857.)" Dr. Vincent Smith in his *Akbar, the Great Mughal*, says (p. 449) that Ajmer fell into Akbar's hands in 1556-57 A.D. Dr. Beni Prasad, in his *'History of Jahangir'*, p. 244, says:—"Ajmer had been annexed to the Mughal Empire in 1561 A. D." As the battle of Harmara was fought early in 1557 and Akbar sent an expedition from Ajmer against Jaitaran on Chaitra vadi 9th, s. 1616 (1559) under Hashim and Qasim, and Raja Bharmal of Jaipur, Jugmal and Prithviraj Kachhwaha, and

1. Muhnot Nainsi's *khyat*, Vol. I., p. 56. Elliot's History of India, Vol. VI. p. 22.
2. The *Muasirul Umra* says (Vol. II, p. 375) that Sayad Mahmud Khan Barha was appointed by Akbar to attack Haji Khan and take Ajmer and Nagor.
3. Page 489.
4. Elliot's History of India, Vol. VI, p. 22.

Jaimal and Isar, sons of Viramdeva of Merta; and again on Ashadh vadi 5th, s. 1616, sent Pir Muhammad, who looted fifteen villages of Merta; it is clear that Ajmer fell into Akbar's hands between 1557 and 1559 A. D. The probable time is, March, 1558 to March, 1559.

On Falgun vadi 15th, s. 1616 (1560 A.D.), Jaimal son of Viramdeva took Akbar's army under Mir Jahan and laid siege to Malkot (Merta). Maldeva's forces came out of the fort on Chaitra sudi 2nd, 1617 (1761 A D.) and fought gallantly, but were defeated. Jaimal regained Merta.

Emperor Akbar made Ajmer the head-quarters for his operations in Rajputana and Gujrat. He made it a *subha*, making Jaipur, Jodhpur, Bikaner, Jaisalmer and Sirohi subordinate to it. According to the *Ain-i-Akbari*, the length of the Ajmer *subah* was 336 miles, and breadth 300 miles; and it was bounded by Agra, Delhi, Multan and Gujrat. It contained 7 Sarcars and 197 Parganahs, with a total revenue of 28,61,37,968 *dams*,[1] or Rs. 72,10,038-14-9, out of the total revenue of the empire of Rs. 28,38,19,161.[2] The subah was to furnish 86,500 cavalry and 347,000 infantry,[3] of which Ajmer Sarcar containing 28 Mahals, was to contribute 16,000 cavalry and 80,000 infantry. The revenue of the Ajmer Sarcar was 6,21,83,890 *dams*, or Rs. 31,09,169-8.[4]

During the sixth year of Akbar's reign, in 1561 A.D., Akbar came to Ajmer and sent an expedition, under Mirza Sharafuddin Husain, Jagirdar of Ajmer, against Merta, which was held by the celebrated Jai Mal. In 1563 A.D., Mirza Sharafuddin, who had become Amirul Umra, revolted, and leaving Delhi, came to Ajmer and fortified the place. Akbar sent Husain Kuli Beg Khan to remonstrate with him and take him back to court, but to punish him if he did not submit. When Sharafuddin heard of it, he left Tarkhan Diwana in Ajmer and went away towards Jalor (Marwar). The imperial forces invested Ajmer, and after two or three days, Tarkhan Diwana capitulated.[5]

In the twelfth year of his reign, Akbar came to Ajmer on 7th Ramzan, H. 974 (Sunday, 6th March, 1568 A.D.),[6] and after staying two days, returned to Delhi. In the fourteenth year of his reign (11th March, 1570—11th March, 1571) he came to Ajmer on foot, walking twelve to fourteen miles every day, as a

1. Blockman's *Ain-i-Akbari*, Vol. II, p. 272.
2. *Chronicles of the Pathan Kings of Delhi*, pp. 433-34.
3. Blockman's *Ain-i-Akbari*, Vol. II, p. 272
4. Ibid.
5. Elliot's *History of Indta*, Vol. V, page 283.
6. Count Noer's *Akbar*, Vol. II, p. 170.

pilgrim to the shrine of Khwaja Muinuddin Chisti, in consequence of the birth of Mirza Salim (Jahangir) in fulfilment of a vow, Akbar had taken that he would come on foot to pay homage to the Khwaja, if a son was born to him. He left Agra on 20th January, 1570 and arrived at Ajmer on 5th February, 1570.[1] From 1570 to 1582 A.D., Akbar visited Ajmer every year; but after 1582, he never came to visit the Dargah, though he lived till 1605 A.D.

On 1st April, 1576 A.D. Akbar sent from Ajmer, Kunwar Man Singh against the celebrated Maharana Pratap of Mewar, who never submitted to Akbar. It was during this compaign that, as the following couplet says, K. Man Singh of Amber nearly lost his life at the hands of the Rana:

बाही राण प्रतापसी बखतर में वरछी। जाणै झींगर जाल में मुंह काढे मच्छी॥

TRANSLATION:—Rana Pratap pierced the armour (of Man Singh) with his spear; it looked as if a fish had thrust its head through the net.

Jahangir, who succeeded Akbar, came to Ajmer in 1613 A.D., and made it the base of his operations against Maharana Amar Singh the son of Rana Pratap of Mewar. He resided here for three years (December 1613-1616 A.D.)[2] It was while the Emperor was in Ajmer that he conferred the title of Shah Jahan on his son, Prince Khurram, and the title of Nur Jahan on his favourite empress, Nur Mahal. Dara Shikoh, the eldest son of Shah Jahan, was born in Ajmer during Jahangir's residence here in December, 1615 A.D.; and it was at Ajmer in 1659 A.D., that he lost the throne.

When Jahangir came to Ajmer in 1613, Maharaja Sur Singh and K. Guj Singh of Jodhpur also came to Ajmer. One day, Raja Kishen Singh of Kishengarh complained to Jahangir, that Rathor Gopal Das, his brother, had been killed by Bhati Govind Das. Jahangir said, "you kill Govind Das." Kishen Singh said "Govind Das was Maharaja Sur Singh's Sardar." The king said, "Go and kill him there." Then on Jeth sudi 8th., s. 1671 (A.D. 1613) Kishen Singh with his followers went to Govind Das's tent in Maharaja Sur Singh's camp and killed Govind Das Bhati. Sur Singh was asleep. The noise awoke him. When he heard of Govind Das's murder, K. Guj Singh was sent in pursuit. They overtook the enemy

1. *Akbarnama*, Vol. II, p. 511.

1. That Jahangir was a pleasure-loving man rather than religious, is clear from the fact that though he lived in the city of Ajmer for three years, he seldom went to the shrine of Khwaja Muinuddin Chishti. He says in his autobiography (Vol I, p. 341.) "While at Ajmer, I visited *nine times* the mausoleum of the revered Khwaja, and *fifteen times* went to look at the Pushkar Lake; to the Chashma i-Nur, I went 38 times; I went out to hunt tigers, fifty times. I killed 15 tigers, 1 cheetah, 1 black ear (lynx), 53 Nilgao, 33 gazzalle, 90 antelopes, 80 boars and 340 water fowl."

on the way to Kishengarh and slew Raja Kishen Singh.[1] Maharaja Sur Singh was sent from Ajmer to Mewar to assist Prince Khurrum. In 1615, the Maharaja again went to Ajmer and presented two elephants and 100 Mohars and Rs. 43000/- to Jahangir.

Sir Thomas Roe came to Ajmer on 23rd December 1615 A. D. as ambassador from King James I of England to the court of the Great Mughal, and stayed at Ajmer for nearly a year to negotiate a treaty granting freedom of trade to the English East India Company. His first interview with Jahangir took place on 19th January, 1616. It is well known that though he was received with his usual courtesy by the emperor, his mission proved a failure.[2] Jahangir does not even mention Sir Thomas Roe or his mission in his Memoirs.

There was an English factory under Master Edwards at Ajmer (subordinate to that at Surat) when Roe arrived here. Tom Coryat, the "odcombian leg stretcher," had arrived in Ajmer in June, 1615 A. D.; and while[3] here, he wrote and published his pamphlet entitled, "Thomas Coryat, Traveller for the English wits: Greeting, from the Court of the Great Mughal at Asmer," London, 1616 A. D." In July, 1615, another traveller, Mr. Withingdon came to Ajmer.[4] On 19th August, 1616 A. D., Rev. John Hall, the minister in attendance on Sir Thomas Roe, died—probably the second European who died in Ajmer, the first being John Middenhall, English traveller who died in June, 1514.[5]

In 1616 A. D., Jahangir, while at Ajmer, gave K. Gajsingh, Jalor, which was in the possession of the Behari Mussalmans. Gajsingh attacked them. The Pathans fled to Palanpur, and founded the present dynasty of Nawabs there.

Shah Jahan succeeded Jahangir, on the latter's death, on 28th October, 1627 A. D. Shah Jahan was in Ajmer[6], having come out of his sanctuary at Udaipur, when the news of Jahangir's death reached him. He at once raised his standards and declared his succession. In 1632, Shah Jahan appointed Raja Bithaldas Gor, *faujdar* of Ajmer, and in 1634, *Subedar*

1. *Muasirul Umra*, Vol. I., p. 402.
2. For a full account of the doings of Sir Thomas Roe at Ajmer, see "The Embassy of Sir Thomas Roe."
3. Tom Coryat remained in Ajmer for fourteen months.—Foster's *Early Travels in India*, p. 236 4. Ibid, p. 194.
5. Foster's *Early Travels in India*, p. 52. Also. Crofton's *Inscriptions on Tombs aad Monuments in Rajputana and Central India*. He was buried in Agra as he was a Roman Catholic. Thomas Kerridge, afterwards president at Surat, reached Ajmer on the day of Middenhall's death.
6. *Muasirul Umra*, Vol II, p. 213.

(governer) of Ajmer. In 1654 A.D., Shah Jahan sent an army under Asadullahkhan to destroy the repaired bastions of Chitor and himself came to Ajmer. The *Muasirul Umra* says that he sent Alami Saadullahkhan from Ajmer to do so.[1] Shah Jahan used to stay at Ajmer in the palaces on the Ana Sagar embankment, where he constructed five marble pavilions and apartments for the harem.[2] During Shah Jahan's time, the revenue of the Ajmer subah, according to the *Shah Jahan Nama*, was one and half crores of rupees.

THE BATTLE OF AJMER.

A historic battle was fought between Aurangzeb and Dara Shikoh at the mouth of the *Chashma* valley and the feet of the eastern spurs of the hills crowned by the celebrated Gurh Beetli (Taragarh) fortress of Ajmer on 11, 12 and 13 March, 1659 A.D.

In 1657 A.D., Emperor Shah Jahan became seriously ill at Agra, and rumours spread all over the country that Shah Jahan was dead or dying. Prince Dara Shikoh, the heir-apparent did his best to allay alarm, which appeared everywhere on rumours that the succession would be disputed. Dara Shikoh's three younger brothers, Shuja, Aurangzeb and Murad Baksh who were in Bengal, Deccan and Gujrat respectively, marched towards the capital, Agra, each claiming the throne. After the battles of Fatehabad and Samugarh, Dara Shikoh was driven out of Agra, and Aurangzeb imprisoned his own father Emperor Shah Jahan, who remained interned in a building in the Agra Fort till his death in 1664 A.D.

Dara, a fugitive in Gujrat, hearing that Maharaja Jaswant Singh of Jodhpur had deserted Aurangzeb and returned to Jodhpur, appealed to him for help. He advised Dara to proceed to Ajmer, so that Rajputs from all sides may go to his side. Dara started for Ajmer. He sent Thakur Dubin Singh from Merta to Jaswant Singh, who was ten miles from Jodhpur. Jaswant Singh said that his army was not assembled and he was waiting for his men. Tartib Khan, Nazim of Ajmer, was powerless to oppose Dara. He evacuated Ajmer before Dara's arrival, when he heard of it and went and joined the Emperor.

1. *Muasirul Umra*, Vol. II, p. 447.
2. According to the *Muasirul Umra*, Vol II., p. 816, Shah Jahan spent ten lakhs on the buildings in Ajmer and Ahmedabed; fifty lakhs on the Taj Mahal, Agra; fifty two lakhs, on other buildings in Agra; fifty lakhs on the Delhi fort (Lal Killa); ten lakhs on the Jama Masjid at Delhi; fifty lakhs on buildings at Lahore; twelve lakhs on buildings in Kabul; eight lakhs on buildings in Kashmir; and eight lakhs on buildings in Kandahar.

Hearing that Maharaja Jaswant Singh had promised support to Dara Shikoh, Aurangzeb asked Jai Singh of Jaipur to detach Jaswant Singh from Dara. Jai Singh, who was Dara's enemy owing to an affront[1] publicly administered by Dara, and was determined to compass his ruin, sent messengers to Jaswant Singh and cajoled him to desert Dara. The French traveller, Bernier, was in India at this time. He says that Jai Singh wrote to Jaswant Singh to say: "I, who am also a Raja, conjure you to spare the blood of Rajputs. If you leave Dara to his own resources, Aurangzeb will bury all the past in oblivion; will not reclaim the money you obtained at Khajua (near Allahabad), but will at once nominate you to the government of Gujrat. You can easily appreciate the advantage of ruling a province so contiguous to your own territories: there, you will remain in perfect quiet and security."[2]

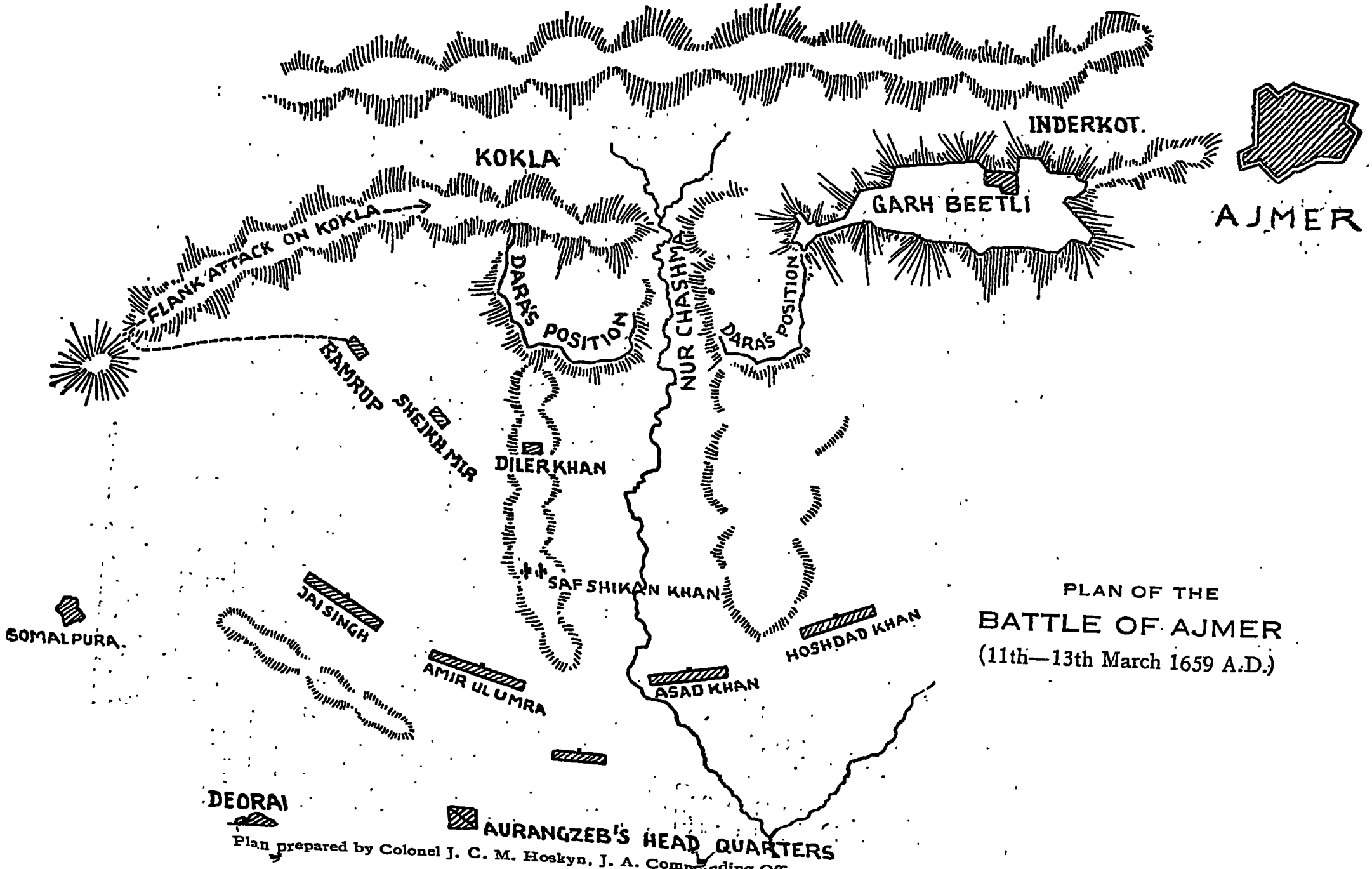
The Jodhpur *khyat* says: "Jai Singh wrote to Jaswant Singh and informed him of Aurangzeb's request, and asked him to send a man to receive assurance from the Emperor himself. Jaswant Singh sent Angoliya (servant of the bath) Asa Madhawat. Jai Singh took him to Aurangzeb, who gave Asa, a firman with his *Panjah*,[3] giving Jaswant Singh his Munsab and territory, and asked him to return to Jodhpur and not help Dara. On Chaitra vadi 11th, the Firman came to Maharaja Jaswant Singh, and the Maharaja returned from Raodiawas to Jodhpur".

Dara again sent Dubin to Jaswant. He reached Jaswant Singh when he was twenty cos (forty miles) from Jodhpur. There he found that Jaswant was not going to join Dara and was retreating to Jodhpur. He returned to Ajmer. Dara again sent Prince Sipahar Shikoh with hundred men to bring Jaswant Singh, but in vain. Sipahar Shikoh returned to Ajmer disappointed. At last Dara had to depend upon his own forces against the army of Aurangzeb, reinforced by the forces of Jaipur and Jammu. Dara moved his force in the defiles, blocked up the roads with barriers of stone and earth, constructed *morchas* (entrenchments), distributed the bastions to his men and fortified them all with "weapons of war." Dara appointed one of his chiefs to each *morcha*. On his right hand, the first *morcha*, which was adjacent to Garh Beetli was placed under the charge of Sayad Ibrahim, (who had received the title of Mustafakhan) and Askar Khan and Jan Beg and his son who was at the time, the Commander of the Artillery. The

1. When Jai Singh appeared one day elaborately dressed in the Durbar at Delhi, Dara smiled and said Jai Singh looked like a musician. Jai Singh was offended.
2. Bernier's *Travels*, p. 86.
3. A Firman with the Emperor's *panjah* (impression of hand) is authoritative.

morcha next to it, was placed under Firoz Mewati who was one of his ablest and most reliable chiefs. Beside it, on the elevation commanding the view of the pass, a few bigger pieces of ordinance were placed, and Dara fixed his residence near that place. On his left side, a second *morcha* was constructed and Shah Nawaz Khan, his sons' attendants and relations, and Muhammad Sharif, who had been given the title of Qileej Khan and who had been appointed Pay Master General, as well as Barkandaz Khan and others were appointed to guard and protect it. Beyond this *morcha*, Sipahar Shikoh was placed in charge of another which was contiguous to the hill.

Four miles to the south of Ajmer, the hills of the Taragarh range are cleft by a narrow gorge, known as the Chashma, through which a track leads from the city, by the valley of Inderkot, west of Taragarh, to the plain of *village* Deorai. Dara occupied a position astride the entrance to this gorge, his left flank resting on the crags of Garh Beetli (Taragarh), his right on the almost equally lofty and inaccessible hill named the Kokla, and his front, (save where this was broken by the ravine of the Chashma), defended by a wall of massive masonry, a portion, probably, of the outer line of fortifications of the ancient fortress-city of Inderkot. This rampart, though its crest was dismantled and partly ruinous, was built of huge blocks of solid rock, which still at this day defy the attacks of time; and placed as it is on a commanding and well-defined ridge, it formed a most formidable obstacle to a direct assault. Dara quickly repaired it, mounted guns on the bastions, and constructed trenches and redoubts to cover the lines of approach. In this position, his communication with Ajmer, whence his army drew its supplies, was secure; he covered the weakest point of the defences of the city, that by which they have so often been penetrated, the back-door of the Inderkot valley; and he threatened the flank of his opponent, should Aurangzeb move directly on Ajmer. The natural strength of the position was very great; but its disadvantages lay in the narrow and difficult line of retreat, and in the fact that the line was cut in two by the gorge of the Chashma, which rendered it difficult to move troops from one part to another, or to reinforce a threatened flank. To compensate for this, the line was strongly posted, and the attacking force would have to advance on a narrow front, along valleys which were raked from end to end by Dara's guns. In this all but impregnable position, he could await with some degree of confidence, in spite of his inferiority in numbers, the attack of his redoubtable enemy.



PLAN OF THE

BATTLE OF AJMER

(11th—13th March 1659 A.D.)

Plan prepared by Colonel J. C. M. Hoskyn, J. A. Commanding Officer, 44th Merwara Infantry, Ajmer.

Aurangzeb advanced *via* Ramsar and pitched his tents at Deorai, *four* miles from Ajmer. The artillery under Saf Shakin Khan was sent forward to take up a position in front of Dara's entrenchments. Raja Jai Singh, in command of the vanguard, took up a position to the right of Aurangzeb. Aurangzeb, on his part, cared little for advantages or disadvantages of position. Elated by his recent victories, and with an immense superiority in men, material and morale, he was confident of victory, and was only anxious to bring his adversary to bay. He hastened westward by forced marches, reached Ramsar, twenty two miles from Ajmer, on the 25th of the month (Jamadi-ul-Akhir), and the next night encamped at Deorai, two miles from Dara's position. Purdil Khan, with a piquet of 150 men, was at once sent forward to get in touch with the enemy. He advanced to a low hill, half way between the two armies, and occupied it. The enemy, discovering him at dawn, tried to dislodge him; but Aurangzeb sent up reinforcements. Dara's men were driven back; and the Imperial artillery, under the well-named Saf Shikan Khan, were speedily established on the hill, whence they opened fire at long range on the enemy's defences. A strong escort under Sheikh Mir and Diler Khan was posted to guard the artillery from a surprise attack.

Aurangzeb's army now deployed into position for a general attack. The Amir-ul-Umra and Rajah Jai Singh were posted on the left flank, facing the Kokla hill. Asad Khan and Hoshdad Khan, on the right were ordered to attack the defences north of the valley, beneath the cliffs of Garh Beetli. Owing to the narrowness of the frontal approaches to Dara's position, it was impossible to deploy the whole of the Imperial army; the remainder of it was therefore kept in reserve with Aurangzeb's head-quarters near Deorai. While these preliminary movements, which occupied nearly the whole day, were being carried out, Saf Shikan Khan carried his guns forward another three hundred yards or so, within effective range of the enemy's entrenchments.

Towards evening, the battle commenced in earnest with a heavy artillery fire on both sides, which lasted through the night and for the greater part of the next day. "The powder-smoke hung in the air like a thunder-cloud, through which the flashes of the guns shone like lightning, while the earth became sulphureous with flame and fire." The artillery duel was interrupted by the sallies of the besieged, who attacked the guns with great bravery, but were driven back to

cover by storms of grape and round-shot, and whirlwinds of sword and lance. Still the general attack of Aurangzeb's army hung fire. The sight of those grim ramparts, far above them on the hillside, bristling with steel and belching fire and smoke, exercised a remarkably sedative effect on the ardour of the Imperial troops. Prudence is often the specious pretext for hesitation, and Aurangzeb's leaders excused their unwillingness to advance, on the ground that it would be wiser to wait until the artillery had done its work and effected a breach. But the ancient walls, solid as the rock on which they stood, defied bombardment; and Dara's artillery kept up a lively fire of reprisal, which did much damage to the exposed troops of the Imperial army, while his own men remained unharmed under cover. At the close of the second day's fighting, no progress at all had been made by the assailants, and the idea began to gain ground that the position was impregnable. "In the looking-glass of the hearts of Aurangzeb's generals, there was no reflection of an assault; and success did not seem attainable early or easily."

Aurangzeb now began to realise the seriousness of the situation. His careless confidence had encountered the check with which, in war, that frame of mind is so often visited. His troops were wavering. Many of the chiefs who led them were bound to him merely by loose ties of temporary policy; they followed him because they believed that his was the winning side; but secretly they admired the character, and sympathised with the misfortunes of his elder brother; and even an indecisive battle might have led to serious defections in the Imperial army. On the morning of the third day of the combat, Aurangzeb determined to make a supreme effort. He assembled his generals, rebuked them for their want of energy, and urged them to deliver a combined assault without further delay. Early the same morning, a fresh development had occurred, of which Aurangzeb was quick to avail himself, and which finally decided the issue of this doubtful struggle. Raja Ramrup, a chief from the mountains of Jammu, reported to the Emperor that some of his men, who were expert hill-men, had discovered a path by which they could ascend the Kokla hill from the south-west, in rear of Dara's position, and thus turn the enemy's right flank. A party of these men, with a company of musketeers, picked men from the Imperial body-guard, were promptly detached on this enterprise; while Raja Ramrup himself, with another party of his men, moved out to the foot of the Kokla hill, in order to withdraw the attention of the defenders on this flank from

the summit of the hill. In this stratagem, he was rather more successful than he bargained for; for, seeing this small body of troops apparently isolated, a thousand horsemen suddenly swept out from behind the defenders' lines and charged down the slopes upon them. The men of Jammu were no match, in the open, for mail-clad men-at-arms. They gave way in confusion, and Raja Ramrup would have been cut to pieces with his party; but at this moment, the whole of the Imperial army, their leaders smarting under Aurangzeb's fiery reproaches, commenced a general forward movement; and the sally was quickly recalled. Diler Khan and Sheikh Mir led the attack, the former advancing from the artillery position along the spur, which forms the southern boundary of the Chashma valley, while Sheikh Mir advanced up the valley on the left of the guns. The two wings of the main army, under Raja Jai Singh and the Amir-ul-Umra on the left, and Asad Khan and Hoshdad Khan on the right, also moved forward as if to make a general attack along the whole line. The parties led by Diler Khan and Sheikh Mir converged on the south-eastern salient, the weakest point of Dara's line, where Shah Nawaz Khan, the father-in-law of Aurangzeb, held command. Here for a hundred yards or so, the ground in front of the rampart is level, forming a neck where the long spur springs from the main hill. Across this level ground, the Imperialists, gallantly led, again and again hurled themselves on the rampart, while the guns from the ridge behind them poured a hail of cannon balls over their heads into the enemy's position. The desperate attack began to make an impression. Shah Nawaz Khan was killed by a cannon-ball.[1] His son, Sayadad Khan, was wounded. The storm of shot, sweeping over the hillside, prevented Dara from moving reinforcements to the threatened point. On the attacking side, Sheikh Mir, who was sitting on an elephant and encouraging his men, was shot; but a retainer, who was in the howdah with him, supported the dead body of his chief in a life-like posture until the struggle was over. The slaughter among the assailants, was great; but the valour and resolution of Diler Khan and his Afghans were not to be denied. Battered, crushed, and decimated, they clung like limpets to the wall; and at last succeeded in effecting a lodgment within that terrible rampart.

Dara with his son, Sipahar Shikoh, was standing on an eminence in the centre of his line, whence he could command a view of the whole battle-field. Seeing the

1. He was buried in the courtyard of the Dargah Khwaja Sahib at Ajmer.

success of Diler Khan on his right flank; and the approach of Jai Singh who was moving up in support, he concluded hastily that the battle was going against him. The situation was indeed critical, but not desperate. The centre and left of his line were not even seriously threatened, and he still had 7,000 men in reserve. A swift counter-attack might have driven the exhausted troops of Diler Khan from their position, before Jai Singh, whose advance was unaccountably slow, could arrive to help him. But, while Dara stood there, "taking counsel of his fears", a wild shouting and firing from the summit of the Kokla hill announced that the enemy had seized that point of vantage, from which they threatened his right rear and his line of retreat. This new disaster decided the issue in Dara's mind. Unlike Aurangzeb, he had not the resolution to make a supreme effort to avert defeat. No doubt the strain of three days' fighting had told on his nerves. Perhaps, also, since the defection of Jaswant, he had expected to lose, and resigned himself easily to the inevitable decree of *kismet*. In the gathering dusk he stole away, leaving his unbeaten army to its fate. Not even venturing to return to Ajmer, where his *harem* and treasure loaded on elephants and ready for the worst, were awaiting news of the battle, he fled westward over the hills towards Merta. The harem followed him.

Meanwhile, the night fell upon a scene of the utmost confusion. Aurangzeb's generals did not at first realise the extent of their success. Diler Khan had indeed pierced the enemy's line, but his position was precarious. Sheikh Mir's troopers had discovered the death of their leader, and had forthwith lost all discipline and dispersed in search of plunder. Jai Singh's advance was still marked by extreme deliberation. On the right, Asad Khan and Hoshdad Khan had not ventured to press home their attack, and the defending troops on that flank had been idle spectators of the struggle on the left. But with the flight of Dara, all was lost. As the fatal news passed from man to man, the stubborn ranks which had held their ground for three days melted into a spate of undisciplined humanity, which quickly blocked the narrow gorge, their only road of escape. For, with the arrival of Jai Singh, at last it was apparent that resistance was at an end; and a general slaughter began, which lasted far into the night.

Thus ended the battle which, but for Jaswant Singh's defection and desertion, would have finally defeated Aurangzeb; and Marwar, Jaswant Singh's country, would have been spared the horrors of the Thirty Years' War. Who knows but

that, if Dara had succeeded Shah Jahan on the throne, the Hindus would not have been alienated, and the Mughal empire lasted much longer. It is vain and futile to consider what course history would have taken, had Aurangzeb's religious bigotry not reacted on the Sikhs, the Mahrattas and the Rajputs in the way it did. Jaswant Singh's backsliding and Aurangzeb's intolerant bigotry changed the course of history; and, while the former's indefensible conduct eventually brought ruin to his country; the latter's intolerant bigotry shattered to pieces the empire which the Great Akbar had wisely built with the help of the Rajputs.

Dara retired towards Ahmedabad with his son, his harem, and Firoz Mewati. His generals continued to fight and some hours passed before Dara's flight became known. It was during this flight from Ajmer that the French traveller Bernier met Dara.[1] The French jeweller, Tavernier, who was in India at the time, says:—

"As he (Dara) approached Ahmedabad, Monsieur Bernier, a French physician, who was on his way to Agra to visit the Court of the Great Mughal was of great assistance to one of the wives of this prince, who was attacked with erysipelas in one leg. Dara Shah having heard that an accomplished European physician was at hand, sent immediately for him, and Monsieur Bernier went to his tent, where he saw this lady, examined into her ailment, for which he gave a remedy and quick relief." [1]

Bernier himself thus mentions the incident: "I had now been three days with Dara, whom I met on the road by the strangest chance imaginable; and being destitute of any medical attendant, he compelled me to accompany him in the capacity of physician.....During the time that I remained in this prince's retinue, we marched, nearly without intermission, day and night; so insupportable was the heat and so suffocating the dust, that of the three large oxen of Gujrat which drew my carriage, one had died, another was in a dying state, and the third was unable to proceed from fatigue. Dara felt anxious to retain me in service, especially as one of his wives had a bad wound in her leg; yet neither his threats nor entreaties could procure for me a single horse, ox or camel, so destitute of power and influence had he become. I remained behind, therefore, because of the absolute impossibility of continuing the journey." [2]

All his brothers, having been disposed of there was nobody left to bar Aurangzeb's way to the throne of India, except his father Emperor Shah Jahan himself, who had been in occupation of it for thirtytwo years, but who was now powerless and friendless. Aurangzeb, therefore, imprisoned Shah Jahan and kept him in close confinement in an apartment in the fort of Agra, where he was subjected to great privations. Shah Jahan lingered in prison for seven years, when death relieved

1. Tavernier's Travels, Vol. I, p. 349.
2. Bernier's Travels, pp. 90-91.

him of his sufferings. On one occasion, as the place he lived in was locked up every evening and opened only the next morning, there was no water in his room, and Shah Jahan passed the night in great thirst. Next morning, he sent the following couplet to Aurangzeb:

آفریں باد هندواں هر باب مردهرا دهند دایم آب
اے پسر تو عجب مسلمانی زنده را باب ترسانی

TRANSLATION:—The Hindus be praised in every way that they give water all their lives even to the dead: Thou, O son, art a strange Mussalman; thou deprived the living (father) of water.[1]

The inhuman treatment accorded to Shan Jahan by his son Aurangzeb, brings home to people the vicissitudes of life from which even the highest are not exempt. Whether Aurangzeb in his treatment of his father acted as a good Mussalman or a bad one, though his father reproaches him with being the latter, Shah Jahan with his past had little reason to complain of the hard fate which met him in the last years of his life. If lust of power impelled Aurangzeb to kill his brothers and dethrone and imprison his father, Shah Jahan himself was deeply dyed with similar guilt. The couplet current in Rajputana recounts how he waded through blood to the throne :

सबल सगाई नहीं गिणे, नहीं सबलासुं सीर। खुरम अठारह मारिया, कै काका कै वीर॥

TRANSLATION :—The powerful respect no relationship: nor do they share power with others who are also powerful. (Prince) Khurrum (Shah Jahan) murdered eighteen (people), either uncles or brothers and cousins.

"How do you", wrote, Aurangzeb, the embodiment of filial duty, in one of his letters to his captive father, "still regard the memony of Khusrau and Parvez, whom you did to death before your accession, and who had threatened no injury to you."—Sir J. N. Sarkar's *History of Aurangzeb*, Vol. III, p. 155. Whether it was poetic justice that was meted out to Shah Jahan or not, the mind contemplates with awe, the lot of those born in the purple in the Mughal times. What a wonderful advance, however, has the world witnessed since. Not three hundred years have passed since Aurangzeb's usurpation of the throne, in circumstances repugnant to the mind, and what an amazing change in social and political conditions has occurred in countries, where people have won their freedom and cast off the chains of despotism. In the seventeenth century, a designing, intriguing, artful prince filled with lust for power, kills his brothers and imprisons his father

1. Shah Jahan here alludes to the yearly *Tarpan* of the Hindus.

to usurp a throne, and the people, the chief party concerned in the matter of government, stand stupified and helpless. The twentieth century, when still young, presents the amazing spectacle of a lawful sovereign, popular and loved, compelled to resign his kingship, surrender his throne, and retire into private life in deference to the views and prejudices of his people, because he insisted on marrying a divorced woman, which outraged the sentiments of the ruling class in Britain.

The Mughal, or correctly speaking, the Turkish Empire in India began with the accession of Akbar to the throne in 1556, and may be said to have come to an end with the death of Bahadur Shah in 1712 A.D. Though the tradition of the Empire lingered on for another fifty years, the reality ended with the last *few gasps* with the reign of Bahadur Shah (1707 to 1712).

During this period of about one hundred and fifty five years (from 1556 to 1712 A.D.) when the Mughal Emperors Akbar, Jehangir, Shah Jahan, and Aurangzeb and Bahadur Shah reigned in India, Ajmer enjoyed comparative peace. It was not attacked by any enemy. Its experience of war in those days was limited to the great and decisive battle fought between Dara Shikoh and Aurangzeb in 1678, the Rathor attack on Ajmer in 1679, and the fact that it was the base of military operations when Akbar, Jehangir, Shah Jahan and Aurangzeb, one after another, invaded Mewar to humble the Maharana, the *bulwark* of Rajput chivalry, as he flatly refused to bow his head to them. With the accession of Aurangzeb, the Imperial policy underwent new orientation and became imbued with religious bigotry against Hinduism. The Rajputs, with whose assistance, the Mughal Empire had been built up by Akbar, became disaffected. The death in December, 1678, at Jamrud near Peshawar, of Maharaja Jaswant Singh of Marwar, the most powerful of the Rajput Kings of the time, who had always been a thorn in Aurangzeb's side, furnished Aurangzeb with an opportunity to wreak his vengeance on Marwar. As Jaswant had left no son, the Emperor sent Khidmatguzar Khan from Delhi to be governor of the fort of Jodhpur, and himself left Delhi for Ajmer on Chaitra vadi 5, s. 1735 (February 19, 1679 A.D.) to make preparations to take possession of Jaswant's kingdom of Marwar. While he was on his way to Ajmer: he sent on 7th February, Khwaja Bahadur and Hasan Ali Khan in advance to take possession of Marwar. He called Prince Azam from Multan, Shaista Khan, Subedar of Agra, Muhammad Khan from Ujjain, Nawab Bahadur Khan, Rao Inder Singh from the Deccan, and the Subedar of Gujrat to assist him in

this work. Word was sent to Jodhpur that Imperial officers were coming to take possession of Jodhpur. Reply came to the effect that, as Jaswant's Maharani was expecting, the result may be awaited. A deputation also came from Jodhpur but Aurangzeb had left Ajmer for Delhi.

While the Emperor was still in Ajmer, the Marwar Vakil at the Imperial Court informed him that the two Ranis of Jaswant Singh had given birth to two sons at Lahore. Aurangzeb laughed and said, "Man desires one thing: God does another."

Aurangzeb left Ajmer on the 7th March, 1679, leaving Bahadur Khan in charge, and encamped at Kishengarh. Bahadur Khan, Subedar of Ajmer, who understood the Rajputs well, recommended to the Emperor that Jodhpur be given to Ajit Singh. The Emperor turned down his request, and ordered him to stay in Ajmer. Bahadur Khan sent his son from Ajmer to Delhi with the Rathor deputation that had come from Jodhpur, to plead for the Rathors.

The deputation with Bahadur's son, reached Delhi in April, 1679. On 10 June, 1679, the Emperor gave Jodhpur to Rao Inder Singh. The Emperor ordered the Jodhpur people, who were in the Jodhpur House at Delhi, to vacate it. A few of the Rathors shifted to the Kishangarh House in Delhi, and the rest left for Jodhpur.

The two queens of Jaswant Singh had given birth to two sons at Lahore, and the boys were named Ajit Singh and Dalthamban. Ajit Singh was born of the Yadav Rani. Jaskanwar, daughter of Raja Chhatra Singh of Harauti. When the Ranis came to Delhi from Lahore, Aurangzeb, placed guards round the Jodhpur House to see that the two infant sons of Jaswant Singh were not taken away. Being convinced of the evil designs of Aurangzeb, the two boys were smuggled out of the House, by Gokaldas Khichi disguised as a snake charmer, and sent to Marwar with the Bagheli Thakurani of Rathor Mohkam Singh, son of Jagat Singh under the charge of Mukand Das Khichi. The *Ajitodaya* says that this brave lady gave her baby daughter to Ajitsingh's nurse and took Ajit Singh and went to Jodhpur. Dalthamban died on the way, and Ajitsingh was sent to the village of Kalindiri in Sirohi territory to the house of Jaideva Pushkarna (Jagguji), as his wife was a *Pativrata*. Khichi Mukand Das disguised as a *sannyasi* took up his residence in the neighbourhood to keep a watch on the young Maharaja. Ajit was brought up by Jaideva.

In Delhi, Aurangzeb sent the City kotwal, Faulad Khan Siddhi, to demand the surrender of Ajit and his brother. The Kotwal, with twenty thousand men and artillery, surrounded the Rathor Camp. The Rathors came out, placed the two Ranis on horseback and fell on the Imperial forces. When hard pressed, Jodha Chandra Bhan killed the Ranis to prevent their falling into the hands of the enemy. The battle was fierce and bloody, and is said to have been fought outside the Delhi Gate. Five hundred of the Imperial army were killed and seven hundred wounded. The Rathors under the leadership of Durga Das, Rup Singh and Ranchod Das with three hundred men, cut their way through the Mughal forces and departed for Marwar. Aurangzeb ordered every house in Delhi to be searched for Ajit and Dalthamban.

News of this event reached Jodhpur in July, 1679, and the Rathors prepared to attack the Jodhpur fort, in which there were Rahim Khan, Tahir Beg Fozdar and Dindar Khan Qazi, and two hundred Muslims. Rahim fled to Nagor. Tahir Beg and Dindar Khan surrendered to the Rajputs, who chivalrously sent them under an escort to Ajmer. Saadullah Khan, the Hakim of Merta, who happened to be there, was arrested and killed. The treasure in the fort was taken away by the Rajputs, who under Raj Singh now attacked Ajmer. Padshah Quli Khan, entitled Tahwar Khan, who had been appointed Fojdar of Ajmer in place of Iftikhar Khan,[1] was at Pushkar, where a battle was fought on the 19-21 August, 1679. It lasted for three days. The artillery duel was followed by archery practice and the Rajputs advanced nearer. From guns and arrows, recourse was had to small arms.[2] Tahwar Khan fled, and his army was destroyed. During the action, Raj Singh was killed by a stray shot, and the Rathors retired to Jodhpur.

Thus began the Thirty Years' War between the Rathors and Aurangzeb, which came to an end only with the death of the latter and the recovery of Jodhpur by the Rathors. Knowing well Aurangzeb and his religious bigotry, the Rathors made preparations for a long war. Jaswant Singh's other Ranis were sent to their fathers' houses, Bhatyaniji to Jaisalmer and Jadonji to Mewar. Maharana Raj Singh of Mewar prepared to join the war on the side of the Rathors. Durga Das, who had been wounded in the battle at Delhi, was under-going a cure in the village of Salwa. He went with Mukand Das Khichi to Sirohi to see the young Ajit growing up.

1. *Muasire Alamgiri*, p. 173.
2. *Muasirul Umra*, Vol. I, p. 447.

The Rathors reinforced by the Maharana's forces attacked Jalor. In November, 1679, Aurangzeb himself came to Ajmer, which he made his headquarters. From here, he sent an army against the Maharana. Fighting against this force, Gora Singh son of the famous warrior, Ballu Champawat, fell at Debari, the pass that leads to Udaipur, A Chhatree marks the place, where he fell fighting. After a month's stay in the palace on the Anasagar lake at Ajmer, Aurangzeb left for Udaipur, personally to direct the operations. Prince Akbar, who had come with his army from Meerut, joined the emperor at Deorai (four miles from Ajmer), and was sent to protect the environs of Chitor. On his return from Udaipur the emperor took up his residence in the Daulat Khana (Magazine) at Ajmer.

Prince Akbar witnessed, how, during this war, the Rajputs chivalrously released Aurangzeb, when he was hemmed in on all sides and surrender was the inevitable sequel, by themselves generously retiring and allowing Aurangzeb to escape. He (Akbar) himself had been treated chivalrously by the Rajputs. During the operations, Akbar with his harem fell into their hands. They did not touch him but escorted him to a place of safety, and then retired. Struck with admiration by the chivalrous conduct of the Rajputs in the war and comparing it with the cruelty and ruthlessness, with which his father, Aurangzeb, was carrying on the compaign against the Rajputs, Prince Akbar felt disgusted in fighting against such chivalrous foes, who had given no cause of offence whatever. He decided to make friends with the Rathors.

On the 26th Zi-l-hijj, news reached the king that Prince Akbar had gone over to the Rajputs and was advancing upon Ajmer. This greatly alarmed Aurangzeb. Baharmand Khan was appointed in command of the defence operations at Ajmer, and was instructed to erect fortifications round the small army the king had with him, and to guard the passes. Asad Khan Batlaya was appointed to guard the Pushkar Pass and Lake, and Abu Nasar Khan was appointed his deputy to keep watch towards the west of Ajmer.[1] The streets of Ajmer near the Magazine were fortified with cannon, and Hafiz Muhammad Amin, Nazim of Ahmedabad, and other officers were warned to remain under arms, ready to protect their several charges. Umdatul-Mulk was appointed to inspect the fortifications, and the vakils of the prince, Shujaat Khan and Badshah Kuli Khan, who were his advisers, were ordered to be imprisoned in

1. Muasir ul Umra, Vol. I, p. 292.

Garh Beetli, (Ajmer fort) which was placed under the command of Himmat Khan.

The Rathors and Akbar started from Desuri to attack Aurangzeb at Ajmer and encampedat Budhwara, a village twenty two miles south of Ajmer, on the 17th January, 1681 A.D. Aurangzeb had only a small force with him. Tyber Khan was with Akbar. Aurangzeb ordered Inayat Khan, Tybar's father in law, to kill Tybar's family, owing to his betrayal. Inayat Khan wrote at once to Tybar who immediately left Prince Akbar and started for Ajmer. In his extremity, Aurangzeb, "had recourse to the same artifice which had raised him to empire, in order to ward off this danger. Akbar was but one day's march distant; his elder sons, Mauzum and Azim, yet far off.[1] Not a moment was to be lost: he penned a letter to his son, which by a spy was dropped in the tent of the Rajput leader Durga-Das. In this letter, he applauded a pretended scheme by which, Akbar was to fall upon them (Rajputs) when they engaged the emperor. The same scheme had saved Sher Shah in this country from king Maldeva of Marwar, and more recently, had been put in practice, with like success, in the war with Sivaji. It succeeded. The Rajputs detached themselves from the prince, who had apparently betrayed them. Tyber Khan, in despair, lost his life in an attempt to assassinate the emperor."[2]

The emperor who was at Dumada (eight miles from Ajmer, on the road to Saradhna) awaiting the result of his stratagem, now returned to Ajmer. Of the confederates of Akbar, some were imprisoned in the Gwalior and Kangra forts, Khwaja Mazhar and Mahram in Garh Beetli, Ajmer; and Qazi Khubullah, Mohammad Qayum and Mir Gulam Muhammad, after receiving corporal punishment, were also sent to the Ajmer fortress.

Akbar was asleep in his tent when the Rathors suddenly left him, without apprising him of the letter. When he awoke in the morning, he found the Rathors gone. He too hastily followed them taking his jewels, one of his wives and twenty five mistresses. The Mers of Merwara barred his way. The women and men with the prince, fought the marauders with bows and arrows but to no purpose. Eventually Akbar pur-

1. "The armies of Mauzam and Azam were advancing hastily to his aid; but Akbar was two days nearer and within one of Ajmer. This day was the 11th of January, 1681, Aurangzeb bribed the astrologer to prescribe it, and contrived a letter to be intercepted by the Commander of the Rajputs."—Orme's *Historical Fragments of the Mughal Empire*, Section I, p. 128.

2. Tod's Rajsthan, Vol. I, p. 300 (Cal. edition.)

chased his safe passage by giving the box of jewelry to the Mers. He overtook Durga Das at the village of Rabdya. Durga Das then came to know the truth of the matter. He sent his men to the Mers who restored the box of jewelry.

Aurangzeb sent Prince Alam from Ajmer to bring back Akbar. When Alam's camp was pitched at Jalor, the Rathors attacked and captured it. The emperor imprisoned Kileez Khan, and finding that Inder Singh was unequal to the task of retaining Jodhpur, took it away from him. He also took away Jalor from Ram Singh of Rutlam. Inder singh retired discomfited to Nagor on 17 April, 1681.

Prince Akbar, knowing the implacable character of his father, sought safety in flight, and asked the Rathors to help him to go to Persia. Durga Das, the great Rathor leader, escorted Prince Akbar to the Deccan. Akbar left his family with the Rathors, who sent it to Barmer and asked the Bhomias there to protect it. Akbar reached Sambhaji on 28 April, 1681 A.D. Sambhaji's man Chatkuji received Akbar on 27 April, 1681 A.D. (Jeth vadi 5th, s. 1737) at Suhalra. Durga Das stirred the Mahrattas up against the Emperor, and infused new energy in them. Durga Das remained with the Mahrattas for seven years. He rejoined Ajit Singh on Bhadrapad sudi 10, s. 1744 (6 September, 1687 A. D.).

Aurangzeb now decided to make peace with the Maharana and sent Bhim Singh with overtures to Udaipur. The Maharana accepted them. All parts of Mewar seized during the war were restored. The *Muasir-ul-Umra*, vol. I, p. 789 says that in 1680, the learned men of Burhanpur gave-up Friday prayers owing to Sambhaji having taken possession of Bahadurpura and Burhanpur, and sent an affidavit to the King that the honour of the Mussalmans had been taken away by Sambhaji. Aurangzeb left for the Deccan on the 8th September, 1681 (5th Ramzan, H. 1092) leaving Azimuddin son of Prince Shah Alam, and Vazir Asad Khan at Ajmer, instructing them to make peace also with the Rathors. Aurangzeb reached Burhanpur on 12 Ziqad, H. 1092 (1681 A.D.) He lived for twenty six years longer, but never returned to Upper India, dying at Ahmadnagar on 21 February, 1707 A.D.

On the 23rd March, 1687, Ajit Singh, while yet only eight years old, emerged from his seclusion, the village of Palri, and the nobles of Marwar flocked to his standard. An attack was made on Sojat. Inayat Khan came from Jodhpur and handed over Sivana to Ajit Singh, and agreed in 1689 A.D.

to give *chouth* (one fourth of the revenue) to him throughout Marwar. Durga Das later returned from the Deccan *via* Rutlam and looted Malpura and Kekri. Aurangzeb disapproved of giving *chouth* to Ajit Singh and instructed Inayat Khan, governor of Ajmer, to capture Ajit Singh. Inayat Khan, however, died soon after, and the Viceroy of Gujrat succeeded him at Ajmer. Ajit Singh after making his *debut* and assuring the people of Marwar that their king was alive, retired to the *Chhapan-ka-pahar* in Mewar.

In 1690 (S. 1747), Shafi Khan tried to entrap Ajit Singh and asked him to come to Ajmer. Ajit came with 20,000 horse. Shafi Khan was non-plussed. The Rajputs prepared to give Ajmer to the flames. Shafi Khan gave jewels, horses and money as tribute to Ajit Singh and saved Ajmer.

On June 1692, the Subedar of Ajmer attacked Durga Das at the Bhartya village near Parbatsar, but had to retire discomfited. In January 1693, Aurangzeb still in the Deccan, tired of the war in Marwar and unable peacefully to hold possession of it, sent orders to Shafi Khan, Subedar of Ajmer, to make peace with Ajit Singh and settle his *munsab* and rank in *Hazari*. At the request of Nawab Shafi Khan, Ajit Singh came to Shamgarh near Beawar and sent Mukanddas Khichi to Ajmer. Shafi Khan offered Ajmer to Ajit, which the latter refused. Negotiations broke down and Ajit Singh moved to Seriari (Merwara). Ajit Singh now took the field. He attacked and took possession of the city, on 9 March, 1707 and the fort, of Jodhpur on the 20th.

In Aurangzeb's time, according to Father Catrau's list, the revenue of the province of Ajmer was Rs. 2,19,00,002. Bernier says, Ajmer stood only below Agra and Lahore in matters of revenue. The *Mirat-i-Alam* says that Ajmer had 235 mahals, with a revenue of 63,68,94,882 dams, or Rs. 1,59,22,372.

After Aurangzeb's death in 1707 A.D., five kings ascended the throne of Delhi within twelve years. Bahadur Shah, who succeeded Aurangzeb, came towards Ajmer and invited Ajit Singh to meet him. Ajit Singh met the new emperor in the village Kalu, and from there both came to Ajmer on 20 March, 1708 A.D., Ajit Singh encamping at the village of Nareli. A treaty of peace was made. Ajit Singh was recognised as King of Marwar and assigned the *munsab* of four thousand. Maharaja Jai Singh of Jaipur, who had been deprived of his State,

which had been given in January 1708 to his younger brother, Bijai Singh, and on whom the title of Mirza Raja was later conferred on 30 April 1708, had also come with the emperor to Ajmer. All the three left on 2 April, for Ujjain reaching Mandsaur on 14 April, 1708. The emperor moved on towards the Deccan; but Ajit Singh and Durga Das and Jai Singh determined to return to their respective States. They left Bahadur Shah's camp at Mandsaur on 30 April, and arrived at Deolia Pratapgarh, and thence went to the Maharana at Udaipur to ask for help to restore Jaipur to Jai Singh. The Maharana gave two thousand men and four guns, and gave his daughter in marriage to Jai Singh. They all proceeded to Jodhpur, reaching there on 3 July, 1708.

Taking twenty thousand Rathors with him, Ajit Singh left Jodhpur to place Jai Singh on his throne at Amber and arrived on the 6th August 1708, at Pushkar near Ajmer. As the two Maharajas had deserted the Emperor, the latter was angry with them. Shujaat Khan, Governor of Ajmer, assured the two Maharajas that he would get them reconciled to the Emperor and obtain for them suitable *munsabs*. But he secretly sent to the Emperor for reinforcements. For a month no reply came from the Emperor, and the two Maharajas moved to Jaipur. In the meantime, imperial forces came from Agra, Delhi, Muttra and Karnal. The Mughal garrison in Amber, Jai Singh's capital, also came out to fight the Rajputs. The two armies met at Sambhar. Though the Mughal army had the advantage of possessing artillery, it was defeated and lost two thousand men and four elephants. Ajit Singh proceeded with Jai Singh to Amber (Jaipur), and put him on the throne there.

Durga Das formulated a plan and proposed that Amber (Jaipur) Jodhpur and Udaipur should combine and destroy the Badshai, *i. e.*, Mughal Empire. He, therefore, went to Udaipur to enlist the Maharana's support. Ajit Singh returned to Jodhpur to make preparations for war. Raja Raj Singh of Rupangarh (now part of Kishengarh), fearing Ajit Singh's predominence, went to Deolia-Pratapgarh to inform the Emperor of the intentions of Ajit Singh. The Emperor, fearful of such a combination, decided to conciliate Ajit Singh, and sent him *firmans* for himself and Jai Singh with Raj Singh, who thus armed, went to Ajit Singh at Jodhpur.

Shujaat Khan, Governor of Ajmer, informed Ajit Singh that he (Shujaat Khan) had been dismissed from service, and that if Ajit Singh wished to take Ajmer, he should proceed to

do so at once. Ajit Singh collected an army of twentyfive thousand men and plundered the villages attached to Ajmer. Accompanied by Bithaldas Bhandari, he proceeded towards Ajmer. As Mewati Firoz Khan's son, who was Thanedar of Mandal and Nahar Khan and Husain Khan had come to Ajmer and had fortified the approaches to the city of Ajmer, Ajit halted for a while at the village of Dantra near Pisangan, about twenty miles from Ajmer, and sent to Jodhpur for artillery. He moved on to Ajmer on the 19th February, 1709 and the fighting commenced. Ajit Singh plundered the northern part of the city of Ajmer called Ganj, outside the Agra Gate. Husain Khan was killed. Ajit Singh took the city and laid siege to Taragarh, the fortress of Ajmer. Shujaat Khan now asked Raj Singh to intervene. Peace was then made and Shujaat Khan gave elephants and horses and a fine of fortyfive thousand rupees to Ajit Singh who left for Deolia Pratapgarh to wed the daughter of the Maharawat there.

Bhandari Khimsi, one of Ajit Singh's officers took Deogaon (Ajmer district) and received fifteen thousand rupees as *nazrana* from T. Nahar Singh, whose son agreed to serve Ajit Singh. On his return after the marriage, Ajit Singh marched to Kishengarh and planted his banner there, and then advanced to take Rupangarh on Bhadrapad sudi 9th, s. 1765 (13 August 1709). Raja Raj Singh showed fight; but an amicable settlement was made, by which Raj Singh gave two guns to Ajit Singh and renounced his allegiance to the Emperor. Raj Singh's heir-apparent agreed to serve Ajit Singh. As the Chiefs of Pisangan and Junia had taken sides against Ajit Singh, the latter attacked both these places, drove out the rulers and took possession of the estates.

Hearing of these turmoils, the Emperor returned to Rajputana and encamped at Dandwa, 60 miles from Ajmer. Emissaries were sent to Ajit Singh. On 26 May, 1710, Ajit Singh's reply was presented to the Emperor, who gave khillats to Ajit Singh's messengers. The Emperor sent the Imperial Prime Minister's son, Mahabat Khan, to Ajit Singh requesting him to come to Ajmer. On the 20th June 1710, the Prime Minister himself went to Ajit Singh and gave him assurances. Then Ajit Singh and Jai Singh came and were presented with robes of honour.[1] They both went to Pushkar and from there to Jodhpur and Jaipur respectively. (*Later Mughals*, Vol. I., p. 73). The emperor having made peace with Ajit Singh, went to Delhi.

1. All the hills and plains of Ajmer were full of Rajputs, to attack Bahadur Shah if he acted treacherously.—*Later Mughals*, Vol. I, p. 73.

Bahadur Shah died on 27 February, 1712, and on 29 March 1712, Jahandar Shah succeeded him. He was defeated on 11 February, 1713 by Farrukhsayar, who thus became Emperor.

As Ajit Singh refused to give up Ajmer, Farrukhsayar sent Sayad Husain Ali with an army against Ajit Singh. Peace, however, was negotiated at Merta, by which Ajit Singh was appointed governor of Sindh, and his eldest son, Abhai Singh was to be sent to Delhi. As Ajit Singh declined to go to Sindh, the province of Gujrat, and Kekri, Marot, Parbatsar and other districts in Rajputana were given to him instead. The *Tarikhi Muzaffri* says that Ashrafuddaula Iradatmand, by concession and conciliation persuaded Ajit Singh to give up the fortress of Ajmer and send Abhai Singh to Delhi (*Maasirul Umra*, Vol. III., p. 758). Ajit Singh went to Ahmedabad and Abhai Singh returned to Jodhpur. The Emperor gave Abhai Singh, Nagor, which Aurangzeb had given to Rao Inder Singh.

As Nawab Abdullah Khan became too powerful at Court, the Emperor appealed to Ajit Singh for protection against that turbulent noble, and sent Chela Nahar Khan with a *firman* to Jodhpur inviting Ajit Singh to Delhi. When Ajit Singh reached near Delhi, the Emperor sent Shamsuddaula to escort him. Farrukhsayar later sent Tarbiat Khan to receive him. Next day, when Ajit Singh encamped at Moti Bagh, the Emperor sent Aitbar Khan, Nawab Khan Dauran, Maharao Bhim Singh of Kotah and other Munsabdars to welcome Ajit Singh. When Ajit Singh went to see the Emperor, he was loaded with honours. He was received with the *banhapasar*[1] greetings (when the parties embrace each other).

As Ajit Singh was dissatisfied and angry owing to an incident, the Emperor "sent Zafar Khan on 23 December 1718 to apologise to him. "The Emperor himself went to Ajit Singh's camp to reconcile him," and gave presents Reconciliation thus took place.[2]

On 7 January, 1719 A.D., the title of *Raj Rajeshwar* was conferred upon Ajit Singh. He was presented with the highest *Saropao* and a crore of *dams*. The Emperor sent Khan Dauran and Sarbuland Khan to the Maharaja's camp. Ajit Singh was appointed Viceroy of Ahmedabad.[3] As Ajit Singh was anxious to return home, he left Delhi and reached Jodhpur *via* Amber.

1. Equals greet each other by *banhapasar*.
2. *Later Mughals*, Vol. I, p. 363.
3. *Later Mughals*, Vol. I, p. 364.

Ajit Singh remained Viceroy of Ahmedabad, and it was formally announced on 5 November 1719 (23rd Zil Hijja) that he was appointed Subedar of Ajmer too.[1]

One day when Ajit Singh was returning to his camp from the Durbar at Delhi, Nawab Abdullah Khan invited the Maharaja to sit with him on his own elephant, and escorted him home. Suspecting treachery, Ajit Singh being alone, Thakur Amar Singh of Nimaj took up his seat in *khawasi* (behind the Maharaja). The Nawab had conversations with the Maharaja, and both entered into a pact.

When the Emperor came to know of it, he determined to take the life of the Maharaja in the *durbar* by a stratagem. News of this having reached the Empress (Ajit's daughter), she had it carried to Ajit Singh. Thus warned, Maharaja Ajit Singh took his seat in another place and returned safely to his camp. Two more attempts having failed, the Emperor determined to go out on the pretence of hunting, and then suddenly to attack Ajit Singh in his camp. Nawab Abdullah Khan getting wind of it, came with twenty thousand men to protect Ajit Singh. Finding a large army round Ajitsingh, Farrukhsayar turned back and entered the fort. Abdullah Khan, aware of the Emperor's attitude, sent for his brother Husain Ali Khan who was in the Deccan. Husain Ali Khan returned with forced marches. Maharaja Jai Singh of Jaipur, foreseeing trouble, skulked away to Amber (Jaipur).

One day, while Ajit Singh went out riding, some one pointed out to him, the place where his mother and his brother Dalthamban's mother and the Marwar nobles had been killed, fighting to save him when he, as a baby, was taken away to Marwar. Ajit Singh then and there took a vow to be avenged.

Foiled in all his attempts to get rid of the Sayad brothers, Emperor Farrukhsayar tried to conciliate them and asked them what their wishes were. They said that they should be appointed *kiladars* of the Delhi fort and governor of the artillery. The Emperor put the Sayads in charge of the artilerry and the fort. Thus strengthened, Ajit Singh and the Sayad brothers resolved to remove the Emperor.

On Falgun sudi 10, s. 1776 (8 March, 1720) Nawab Abdullah Khan, Maharaj Ajit Singh, Maharao Bhim Singh of Kotah, and Raja Raj Singh of Rupangarh took up positions in the *Diwan-Am*. The Emperor fled into the *zenana* quarters; and sent a garland of flowers to Maharaj Ajit Singh with a

1. *Later Mughals*, Vol. II, p. 4.

note in it saying that he was indebted to Ajit Singh for his Badshahi (empire) and his life; and swore by the Quran that he would ever remain grateful to him if he helped him at that juncture. The Maharao of Kotah, the Raja of Rupangarh, and Bhandari Khimsi, after consultation among themselves, interceded for the Emperor and advised Ajit Singh to save the Emperor saying, that they would lose nothing and would be able to exercise influence over the empire in future, as they were strong enoughto resist the Sayads and others. But Ajit Singh, resolved to avenge the deaths of his mother and his nobles, and full of anger at the attempts made by the Emperor to murder him, said that if Sayad Abdullah Khan had not come to his help, the Emperor would have attacked and killed him in his camp. He declined to help the Emperor.

The Sayads' men dragged the Emperor out of the zenana and imprisoned him.[1] Ajit Singh remained in possession of the Delhi fort for four days, when he remained night and day in the *Diwan-Am*, where he performed his worship. Morning and evening the *conch* was loudly sounded, and *Jhalar* was rung morning and evening in the Diwan-Am and cries of *Jai*, victory to Hindu gods were raised. A poet has said,

अजो दिली को बादशाह राजो तो रुघनाथ ।

(Ajit was the Badshah at Delhi, and Rughnath, Ajit's minister, was Raja of Jodhpur).

The Sayads killed Farrukhsayar by strangulation on 28th April, 1719[2] (9 Jamadi II, H. 1131). Ajit Singh and the Sayads placed Rafiuddarjat, and later Rafiuddaula, on the throne. Both, however, died within a few months. In *Aswin* Samvat 1776, (September or October 1719), Ajit Singh sent his minister Bhandari Khim Singh and the Sayads' diwan, Raja Ratan Chand from Agra to Delhi to select a successor to the throne.

They collected the Shahzadas, young princes, in Salemkot in Delhi, and selected Muhammad Shah, who was twentytwo years old. His mother, knowing how the last two or three Emperors had died after occupying the throne only for a few months, declined to send her son saying she did not want him to become emperor. Bhandari Khim Singh gave all assurance to the would-be queen-mother and took Muhammad

1. Ajit Singh got his daughter, Inder Kunwar, who had been married to Farrukhsayar on 27 September 1715, out of the zenana, performed *Shuddhi*, reconverted her to Hinduism and sent her away to Jodhpur with all her personal possessions. "She performed a ceremony of purification in the Hindu fashion and gave up her Muhammadan attire"—Irvine's *Later Mughals*, vol. 1, p. 429.

2. *Later Mughals*, vol. I, p. 393. The *Sayarul Mutakharin* gives H. 1132, as the year.

Shah to Agra. When Muhammad Shah was brought to the Durbar to sit on the throne, Maharaja Ajit Singh took him by one arm and Sayad Abdullah Khan by the other, and they thus placed him on the throne.

Nawab Abdullah Khan now resolved to punish Maharaja Jai Singh and marched against Amber taking Ajit Singh with him. Jai Singh's vakil came to Ajit and pleaded with him to spare Jai Singh. Ajit Singh, generous as he was, interceded with Abdullah Khan. Abdullah Khan asked Ajit to send for his son, so that Amber may be given to him and the Kachwahas be completely uprooted from Amber, and the Rathors made masters of both Jodhpur and Amber. But Ajit declined to accept this and pleaded hard for Jai Singh. Sayad Abdullah was very sorry and said they would all regret it later. Ajit Singh insisting on leaving Jai Singh free. The Sayad returned to Agra and let the Maharaja proceed to Gujrat, of which he had been appointed Viceroy. Jai Singh went with Ajit Singh to Jodhpur.

IV—RATHOR AND MAHRATTA PERIOD

Ajit Singh sent Anoop Singh son of Rughnath, to take charge of Ahmedabad. Ajit Singh gave his daughter, Suraj Kunwar, in marriage to Jai Singh in Jaisht, s. 1777 (June 1720) and the ceremony was performed with great eclat. Ajit Singh prohibited slaughter of cows in the provinces of Ajmer and Gujrat.[1]

In the meantime, intrigue developed in Delhi, Sayad Husain Ali was assassinated and Abdullah Khan was imprisoned; and Nizamulmulk, the head of the enemies of the Sayads became Chief Minister. Jai Singh, coming to know of this, secretly left for Delhi without even informing Ajit Singh. On this, Ajit Singh left Jodhpur with his army of 30,000 horse, captured Ajmer and took up residence in the Anasagar palace and sent his son, K. Abhai Singh, and Rughnath Bhandari with a large army to attack Delhi. Abhai Singh, after a rapid march of one hundred and forty miles, attacked Narnaul and defeated the Imperial forces.[2] Narnaul

1. *Later Mughals*, Vol. II, p. 108.
2. *Sayar-ul Mutakharin*, Vol. I, p. 233.

Alwar, Tijara and Shahjahanpur were plundered. The Rathors advanced to Sarai Aliverdikhan, less than sixteen miles from Delhi (Later Mughals, II., p. 110). Col. Tod thus describes the event:—"He drew his sword, and swore he would possess himself of Ajmer. In twelve days after, Ajit reached Merta. In the face of day, he drove the Muslim from Ajmer and made it his own. He slew the king's governor and seized on Taragarh. Once more the bell of prayers was heard in the temple, while the *bang* of the Masjid was silent. Where the Koran was read, the Purana was now heard, and the *mandir* took the place of the mosque. The Kazi made way for the Brahmin, and the pit of burnt sacrifice (homa) was dug, where the sacred kine were slain. He took possession of the salt lakes of Sambhar and Didwana, and the records were always moist with inserting fresh conquests.

"Ajit ascended his own throne; the umbrella of supremacy, he waved over his head. He struck coins in his own name, established his own *guz* (measure) and seer (weight) his own courts of justice, and a new scale of rank for his chiefs, with *nalkees* and mace-bearers, *nobuts* and standards, and every emblem of sovereign rule. Ajmal in Ajmer, was equal to *Aspati* in Delhi. The intelligence spread over the land; it reached even Mecca and Iran, that Ajit had exalted his own faith, while the rites of Islam were prohibited throughout the land of Maroo."

"In s. 1778, (1722 A.D.) the emperor determined to regain Ajmer. He gave the command to Muzaffur who, in the rains, advanced towards Marwar. Ajit entrusted the conduct of this war to his son, the 'Shield of Maroo,' the 'fearless' (Abhai), with the eight great vassals, and thirty thousand horse. At Amber, the Rathors and the Imperialists came in sight; but Muzaffur disgraced himself, and retired within that city without risking an encounter. Abhai Singh, exasperated at this display of pusillanimous bravado, determined to punish the king. He attacked Shahjahanpur, sacked Narnaul, levied contributions on Patun (Tuarvati) and Rewari. He gave the villages to the flames, and spread conflagration and consternation even to Aliverdi's Serai. Delhi and Agra trembled with affright; the *Asoors* fled without their shoes at the deeds of Abhai, whom they styled Dhonkul, the *exterminator*."[1]

Shamsudaulla, Haider Kuli Khan and Qamruddin Khan were appointed by the Emperor to oppose the Rathors but one after another, they felt unequal to the task and kept back.

1. Tod's Annals and Antiquities of Rajasthan, Vol. II., p. 77.

In his alarm, Emperor Muhammad Shah[1] asked Ajit's agent, Khim Singh to persuade Ajit Singh to desist from spreading confusion in the country but to come to Delhi and receive honours. Ajit Singh proposed that the *Jaziya* be abolished and Sayad Abdullah Khan be released, before he would come to Delhi. The Emperor abolished the Jaziya and promised to release Abdullah Khan as soon as Ajit Singh reached Delhi. The Emperor sent Nahar Khan to invite Ajit Singh who was at Sambhar. Ajit refused to move till Abdullah Khan was released and informed the Emperor through Nahar Khan.

Maharaja Jai Singh, fearing Ajit's advent to Delhi, conspired with Khan Dauran and Tamardi Khan, and persuaded Nahar Khan, promising to make him *Haft Hazari* to tell Muhammad Shah that Ajit will not come to Delhi while Abdullah Khan was alive. The Emperor then had Abdullah Khan murdered in the prison, and sent Nahar Khan again to Ajit Singh. Ajit Singh, hearing of it, was furious when Khim Singh told him the whole story. Ajit Singh sent his men to kill Nahar Khan. They looted the camp and killed Nahar Khan and his brother Rohilla Khan.[2] Muhammad Shah then sent Hasan Kuli Khan and Jai Singh against Ajit Singh in 1723 A.D. Amar Singh, Thakur of Nimaj, governor of the Ajmer fortress and Bhandari Vijai Singh son of Khim Singh Bhandari were in charge of Ajmer. Ajit advanced to Manoharpur and prepared to fight. Jai Singh sent his men to Ajit Singh asking him not to fight an open battle. Ajit Singh returned to Merta.

The Imperial forces under Haider Kuli Khan, who was appointed governor of Ajmer, laid siege to the Ajmer fortress. One day, Nawab Haider Kuli Khan, Sarbaland Khan and Maharaj Jai Singh mounted on an elephant, were going to Dargah Khwaja Sahib, when a *gola* (shell) from a gun in the Taragarh Fort struck the howdah of the elephant, killing the *mahawat* and wounding others. This scared them and Jai Singh opened negotiations with Ajit Singh and persuaded him to make peace. Ajmer was ceded to the Mughals and K. Abhai Singh went to the Imperial Court.

Soon after this, when Abhai Singh reached Delhi, he created a scene in the Durbar. "Knowing that his father Ajit Singh, held the first place on the king's right hand, he (Abhai Singh) considered himself, as his representative, entitled to the same honour; and little heeding the unbending etiquette of the proudest court in the world, he unceremoniously

1. According to the *Sayarul Mutakharin*, Khan Dauran represented to the Emperor that it was impolitic to quarrel with Ajit Singh.
2. *Ajitodaya*, sarga 30, slokas 31-33.

hustled past all the dignitaries of the state, and had even ascended a step of the throne, when, checked by one of the nobles,[1] Abhai's hand was on his dagger, and, but for the presence of mind of the monarch, "who threw his own chaplet round his neck" to restrain him, the *Dewan* would have been deluged with blood."[2]

As Abhai Singh was an unexperienced youth, Jai Singh worked on his mind and told him that the Emperor was angry with Ajit Singh and would, as soon as an opportunity appeared, take away Marwar; but that, if Ajit were out of the way, Abhai Singh would become king of Marwar and the Emperor would be pleased. The *Tarikhi Muzaffari* says that Wazirul Mulk Aitmaduddaula Qamaruddin persuaded Abhai Singh on promise of giving all Marwar to him to kill Ajit Singh (*Muasir Ul-Umra*, vol. III, p. 758). Abhai Singh swallowed the bait and wrote to his younger brother, Bakht Singh to do away with Ajit, promising Nagor to him. On Ashadh sudi 13, s. 1781 (23 June, 1724) Bakht Singh entered at night the palace where Ajit Singh was sleeping and murdered him. The following popular verse refers to the evil deed of Bakht Singh:

वाहरे बखता वावरा क्यों मारयो अजमाल । हिन्दवाणी को सेहरो तुरकाणी को साल ॥

TRANSLATION:—Oh mad Bakhta, why did you kill Ajit Singh. He was the crown of the Hindus and a dagger for the Turks.

Another outspoken verse uttered by a *charan* when Bakht Singh was fondling his favourite horse, also confirms the perpetration of this deed:

बापा मत कह बख्तसिंह कांपत है कैकाण । अब के बापा फिर कहयो झट छोड़ेगो प्राण ॥

TRANSLATION:—Bakht Singh, don't say *bappa* (father) the horse is trembling. Say *bappa* once again, and the horse will give up his ghost.

Abhai Singh was in Delhi when Ajit Singh died. He was proclaimed King of Marwar there on Friday, Sravan vadi 8th, s. 1781 (2nd July, 1724). The Emperor was pleased with Abhai Singh for ridding the empire of Ajit Singh and gave him, on ascending the *Gadi*, Nagor, Kekri, and other pargannas to be added to his domain.

Maharaja Ajit Singh was one of the most powerful Kings that Rajputana produced during the Mughal times. His father, Maharaja Jaswant Singh was the most powerful of the Rajput potentates of his time, and was always an object of fear and suspicion to Emperor Aurangzeb. Ajit Singh was born and brought up in adversity, and his early youth was passed,

1. Mir Tuzak. 2. Tod's Rajasthan, Vol. II, page 78.

not in the luxuries of a royal household, but in a frugal and simple village life, if not in privation and poverty. His father, Jaswant Singh was not only a powerful king but was a man of learning and high culture. Aurangzeb the Mughal emperor hated and feared Jaswant Singh, and tried to destroy the independent kingdom of Marwar after his death. But Marwar defied the Emperor, who used all the resources of the most powerful empire of the time to crush the Rathors. The war was long and protracted, but after thirty years of fighting, Marwar emerged triumphant and the Mughal empire sank so rapidly that in twenty years, it lost its power and virility and succumbed to the attacks of the Hindus—the Mahrattas in the south, the Sikhs in the north and the Rajputs in the centre.

The momentous period of forty years in India, from 1680 to 1720 A D., enfolds a drama before our eyes, so full of events, so rich in incidents, so full of political lessons, so illustrative of the vicissitudes of fortune, as to lead the mind to the contemplation of those higher truths of humanity which history teaches. Little did Aurangzeb think that the magnificent empire he had inherited from Shah Jahan, would crumble to pieces as soon as he closed his eyes; that his generals and ministers, who shared his power and authority would, before they leave the scene, see the Imperial Rule defied and despised by those, who only a little while ago, respected and feared it. Sitting in splendour on the famous Peacock Throne, the monarch of all he surveyed, master and ruler of the most powerful and prosperous empire of his time, could Aurangzeb, even imagine that his sons and grandsons within thirty years of his death, would depend for their subsistence on the allowances made by those whom, he had tried to exterminate.

A great political lesson that the history of those times teaches, is that the greatest of the empires, as the Mughal Empire was in the seventeenth century, would fall and disappear in no time, if, like Aurangzeb, the head of the State, pursues a policy based on religious intolerance and utter disregard of the cherished beliefs of the people. Another lesson which the events of the time teaches is, that a people thoroughly united and devoted to their motherland like the people of Marwar after Jaswant Singh's death, though subjected to untold suffering, desolation and death would, if they remained true to themselves, eventually emerge triumphant, though the enemy be the most powerful tyrant of the time.

When Aurangzeb took the fort of Jodhpur and installed a Muslim governor there, and the *qazi* led the prayers facing the west in the stronghold of Jaswant, the rightful owner, the infant Ajit, had to take refuge in the Chhapan Mountains. It was not long, however, before time brought its own compensations and revenges. It was this very Ajit Singh, who lived to put his foot down on the dying body of the Mughal empire writhing in its death agony; made and unmade the Mughal emperors, seated and unseated them, and achieved the distinction and the glory of blowing the conch and ringing the *Jhalar* at the worship of Hindu gods in the holy of holies of the Mughals, the Diwan-Am in the Imperial fort of Delhi. And before another twenty years passed, the celebrated peacock throne of Shah Jahan and the magnificent collection of diamonds, rubies and other precious stones including the diamond *Regent*, and the world famous *Kohi-Nur* which now adorns the English crown, and the untold wealth which the great Mughal emperors Akbar, Jahangir, and Shah Jahan had collected from all over the then richest country in the world, were taken away by the Persian king, Nadir Shah in 1739 A.D.

Ajit Singh achieved a position in the seat of the Imperial Mughal Empire, which no Hindu sovereign of Mewar, Marwar or Jaipur or any other place did. Had he possessed the political ability and the intellectual power of Maharana Kumbha or Sanga; or, the foresight, the high character and the strength of will of Maharana Pratap, he would have installed a Hindu dynasty on the throne of Delhi and ended the Mughal rule in 1720 A.D.

Thus closed the career of one of the most distinguished princes who ever pressed the 'cushion' of Maroo; a career as full of incident as any life of equal duration. "Born amidst the snows of Kabul, deprived at his birth of both parents, one from grief, the other by suicidal custom; saved from the Herodian cruelty of the king by the heroism of his chiefs, nursed amidst the rocks of Abu or the intricacies of the Aravallis until the day of danger passed, he issued forth, still an infant, at the head of his brave clans, to redeem the inheritance so iniquitously wrested from him. In the history of mankind, there is nothing to be found presenting a more brilliant picture of fidelity, than that afforded by the Rathor clans in their devotion to their prince, from his birth until he worked out his own and his country's deliverance. It is one of those events which throw a gleam of splendour upon the dark picture of feudalism, more prolific perhaps in crime than

in virtue. That of the Rajputs, indeed, in which consanguinity is superadded to the other reciprocalties which bind a feudal body, wears the more engaging aspect of a vast family. How affecting is the simple language of these brave men, while daily shedding their blood for a prince whom, until he had attained his seventh year, they had never beheld. '*Without the sight of our lord, bread and water have no flavour.*' The prodigality with which every clan *lavished* its blood, through a space of six and twenty years, may in part be learned from the chronicle; and in yet more forcible language from the cenotaphs scattered over the country, erected to the *manes* of those who fell in this religious warfare. Were other testimony required, it is to be found in the annals of their neighbours and their conquerors; while the traditional couplets of bards, familiar to evey Rajput, embalm the memory of the exploits of their forefathers.

"Ajit Singh was a prince of great vigour of mind as well as of frame. Valour was his inheritance; he displayed this hereditary quality at the early age of eleven, when he visited his enemy in his capital displaying a courtesy which can only be comprehended by a Rajput. Amongst the numerous desultory actions, of which many occurred every year, there were several in which the whole strength of the Rathors was led by their prince. The battle of Sambhar in S. 1765, (A.D. 1708) fought against the Sayads, which ended in an union of interests, was one of these; and, for the rest of Ajit's life kept him in close contact with the court, where he might have taken the lead, had his talent for intrigue been commensurate with his boldness. From this period until death, Ajit's agency was recognised amongst the occupants of Timoor's throne, from Farrukhsayar to Muhammad Shah."[1]

Ajit Singh's eldest son and successor, Abhai Singh was born at Jalor on Mangsar vadi 14, s. 1749 (26 November 1692) and died at Ajmer on Ashadh 15th, s. 1805 (29th June, 1748). As he had come under the influene of Maharaja Jai Singh of Jaipur while at Delhi, one of his first acts on his accession to the throne was to marry Jai Singh's daughter at Muttra on Bhadrapad sudi 8th, 1781 (16 August, 1724) inspite of the protests of his Sardars, many of whom then left him and returned to Marwar. Soon after returning to Jodhpur, Abhai Singh made his brother Bakht Singh, independent sovereign of Nagor, and tried to pacify the people whom his conduct had given great offence.

1. Tod's Rajasthan, Vol. II, p. 81.

He returned to Delhi in Ashadh, 1782 (June, 1725 A.D.). In his absence, the emperor had given his position in the Durbar to Roshanudaullah Turrabeg Khan. When the first public durbar was held, Abhai Singh elbowing out Roshanudaullah took his stand above him. On Roshanudaullah protesting, Abhai Singh, laying his hand on the dagger prepared to attack him. On this, Nawab Khan Dauran placed Abhai Singh above himself and the durbar was closed. When the next durbar was announced, Abhai Singh went prepared to fight and sent word to the Emperor that the latter should stay in the palace and he and Roshanudaullah would have a fight and whoever survived should occupy the disputed place. The Emperor was alarmed and pacified the Maharaja with the result that so long as the Maharaja lived in Delhi, no public durbar was held.

In s. 1785 (1728), T. Devi Singh Khangrot of Parsoli, one of the Jaipur nobles, incurred Maharaja Jai Singh's displeasure and fled to Merwara and took shelter with the Mers. As the Mers refused to surrender T. Devi Singh, Jai Singh invaded Merwara with a large army. Rajadhiraj Bakht Singh came to his aid from Nagor, and the Maharana of Udaipur also sent his troops. Jhak and Shamgarh were destroyed, and Jai Singh established a *thana* (military outpost) at Chang. Failing to make further progress, Jai Singh, after doing worship at Nathdwara went to Pisangan near Ajmer, to wed the daughter of the Raja there. From Pisangan he returned to Jaipur *via* Pushkar. Bakht Singh returned to Nagor.

In 1729 A.D., Sarbaland Khan, Viceroy of Ahmedabad, rebelled against the Emperor. As no one in the Imperial Court at Delhi felt equal to the task of subduing him, Maharaja Abhai Singh offered to do so. The Emperor gave him in June, 1730 costly presents, eighteen lakhs cash, fifty pieces of artillery and troops under Nawab Azimullah Khan. Abhai Singh returned to Jodhpur *via* Jaipur, which city was under construction at the time. He took possession of Ajmer. Taking Bakht Singh and twenty five thousand cavalry and other Sardars and their levies, Abhai Singh invaded Ahmedabad. A contingent from Ajmer, under Amar Singh, went with the army. Passing by Palanpur and Sidhpur, he encamped at Sarkhej. A battle was fought there on Asoj sudi 10, s. 1787 (10 October, 1730) when Sarbuland Khan was defeated, and his standards, artillery and the elephant named Fateh Jung, were captured by Abhai Singh.

In Jesht s. 1791 (May, 1735), Maharaja Abhai Singh came to Pushkar, and after staying there for a month, came to Ajmer and took up residence in the Anasagar palaces. Jai Singh came and took Abhai Singh to Jaipur. Next year, 1735, the rulers of Jaipur and Kotah and Nagor attended the coronation of Maharana Jagat Singh at Udaipur, and from there came to Hurda in Mewar, where Abhai Singh also joined them. Consultation took place there as to the means to be adopted to check the inroads of the Mahrattas into Rajputana. As Abhai Singh had pitched red tents for himself at Hurda, Roshanudaullah, Abhai Singh's enemy, complained to the Emperor that Abhai Singh was assuming Imperial airs, and had incited the heir-apparent and brought together the Rajput rulers of Rajputana. The Emperor spoke to the prime minister, Khan Dauran, who spoke to Bhandari Amar Singh, Abhai Singh's vakil at the Imperial Court. Amar Singh, with great adroitness, replied that the whole thing was designed to assist the Emperor; that the Rajas had assembled to concert measures to check the advance of the Mahrattas from the Deccan and that the royal red tent was put up so that all Rajas might meet under royal auspices to take suitable action against the common enemy. The Emperor was pleased with this reply and sent a *Khas Rukka* (letter in his own hand) and a pearl necklace to Maharaja Abhai Singh as a token of his pleasure.

From Hurda, Abhai Singh came to Deolia, which had belonged to the Bhinai estate (Ajmer) but which Umed Singh, Raja of Shahpura, had wrested and given to his brother, Ishwar Singh. Abhai Singh took it from Ishwar Singh and gave it to Jodha Rughnath Singh. The Maharaja (Abhai Singh) resided there for three months and looted Shahpura villages. At last, the Chief of Shahpura came to Abhai Singh and made his submission. In s. 1793 (1736 A.D.), Abhai Singh again came to Ajmer and resided there for a year in the Anasagar palaces. From there, he went to Merta in September, 1737 A.D. Before leaving for Merta, he sent Pancholi Ram Kishen against Bhinai. Ram Kishen took Bhinai. Abhai Singh also took Rajgarh from Amar Singh Gor, and Ghatiali and Piplad and Chonthal from the Thakur of Sawar.

Jai Singh having in the meantime secured the viceroyalty of Ajmer from the Emperor, Abhai Singh and Bakht Singh resolved in 1740 A.D., to invade Jaipur and take Ajmer from Jai Singh. In May, 1740 A.D., the Rajas of Bhinai and Pisangan (Ajmer district) were summoned to join Bakht Singh with their levies at Merta. Bakht Singh advanced to Ajmer, drove out the governor and took possession of the city.

Battle of Gangwana.

News of this reached Jai Singh at Agra, and he started with an army of fifty thousand men. Advancing rapidly, he came up to the village of Oontra, fourteen miles north of Ajmer. Bakht Singh, who had only five thousand horsemen with him, sent to Maharaja Abhai Singh for reinforcements. As, however, no reinforcements arrived, Bakht Singh determined to attack Jai Singh with his small army, and came upon him at Gangwana, about nine miles north-east of Ajmer. The vanguard of Jai Singh's army was commanded by Raja Umed Singh of Shahpura. On 28 May, 1741 A.D., a great battle was fought at Gangwana, between the Rathors under Bakht Singh and the Cutchwahas under Jai Singh. Colonel Tod thus describes the battle: "Soon as the hostile lines approached, Bakht Singh gave the word, and, in one dense mass his gallant legion charged with lance and sword the deepened lines of Amber, carrying destruction at every pass. He passed through and through his host: but when he pulled up in the rear, only sixty of his band remained round his person. At this moment, the chief of Gujsinghpura, head of all his vassals, hinted there was a jungle in the rear. "And what is there in front," said the intrepid Rathor, "that we should not try the road we came?" And, as he espied the *Pacharanga*, or five coloured flag, which denoted the head-quarters of Amber, the word was given. The cautions Khoombani advised his prince (Jai Singh) to avoid the charge: with some difficulty, he was made to leave the field, and, as a salve to his honour, by a flank movement towards Khandailah north, so that it might not be said that he turned his back on his foe. As he retreated, he exclaimed, "Seventeen battles have I witnessed, but till this day, never one decided by the sword." Thus, after a life of success, the wisest, the most learned and the ablest prince of Rajwara incurred the disgrace of leaving the field in the face of a handful of men, strengthening the adage that "one Rathor equalled ten Cutchwahas."

Describing this battle, Sir Jadunath Sarkar says: "A levee 'en masse' of Jaipur vassals and allies, including Hadas, Jadavas of Karauli, Sisodias of Shahpura, Khichi Chauhans and Jats as well as three Muslim generals, who had been sent by the Emperor from Agra to assist Jai Singh in keeping the Mahrattas out of the North, marched by way of Ajmer towards Marwar. With this vast but disjointed host of a hundred thousand men, Jai Singh reached Gangwana, eleven miles north-east of the Pushkar lake, and encamped, with his guns

planted in front. The Marwar army was hopelessly outnumbered. But Bakht Singh, at the head of only one thousand Rathor horsemen, desperate like himself, charged the enemy, swept through the line of guns, and fell upon Jai Singh's troops, "like tigers among a flock of sheep." Nothing could stand their onset. Many thousands of the Jaipur troops were slain and many more wounded, mostly without fighting. The Kachhwaha army fled away, and within four hours the field, covering some square miles, was entirely cleared as by magic of all save the dead and the wounded.

"Jai Singh fell back two miles and stood for some time almost alone and in perplexity. The three imperial generals, who had not been attacked, coolly kept their places in the field (near Pahari), though their followers had caught the panic and fled away, leaving only a hundred men out of nearly ten thousand to support them. By this time, Bakht Singh's gallant band had been reduced from a thousand to seventy men only and he himself was wounded. Jai Singh, thus miraculously saved from a field where his army had reaped nothing but shame, took the road to his capital."[1]

A similar heroic charge was made by the "Rathor horsemen upon the still more modern and powerful artillery of General De Boigne near Merta on 11 September, 1790 with the same butchery."[2]

Bakht Singh, with the remnants of his army joined his brother Abhai Singh at Pushkar. From Pushkar, both brothers marched against Jai Singh, who had moved to Ladpura, a village eight miles east of Ajmer. Jai Singh, feeling unequal to meeting the Rathors a second time in the field, sent Rugnath Bhandari to Abhai Singh and peace was concluded, Jai Singh ceding seven pargannas including Kekri, Parbatsar, Ramsar and Ajmer to the Rathors. Possibly actual possession of the fortress of Ajmer was not given; for, we find that on the death of Jai Singh, on the 3rd October, 1743 A.D., Maharaja Abhai Singh sent from Merta, Bhandari Surat Ram with Thakur Suraj Mal of Alniawas and Bahadur Singh son of the Raja of Rupangarh to take Ajmer. They took Ajmer, slaying the Fozdar, Khangrot Binai Singh, the *hakim*, having fled. Raja Suraj Mal Gor was also driven out of Rajgarh at the same time.

Maharaja Ishwari Singh, the successor of Sawai Jai Singh, with a view to regain the lost possession, advanced with an

1. Sarkar's *Fall of the Mughal Empire*, Vol I., p. 281-82. Harcharan Das author of *Chahar Gulzar*, who was an eyewitness of the battle, gives "a horrid picture of the battlefield as it looked when he walked among the dead the next day."

2. Sarkar's *Fall of the Mughal Empire*, Vol. I, p. 281.

army. Abhai Singh hearing of it, came to Ajmer with Bakht Singh, and was there joined by Bhat Govind Ram with five thousand cavalry from Kotah. Abhai Singh now had with him at Ajmer an army of thirty thousand horse. Ishwari Singh came up to Dhani, a village sixteen miles from Ajmer, and a battle was imminent when, through the efforts of Rai Mal of Jaipur and Purohit Jaggu of Jodhpur, peace was concluded in 1744 A.D. Bakht Singh disapproved of the peace and left for Nagor. Abhai Singh gave Rajgarh with twelve villages to his brother Raja Kishor Singh.

In 1745 A.D, Abhai Singh came to Ajmer and took up residence in the garden of Khwaja Danish, outside the town. In 1747 A.D., Malhar Rao Holkar who had invaded Jaipur, made peace with Ishwari Singh, the ruler of Jaipur, and came to Ajmer to see Maharaja Abhai Singh. He then returned to Bundi. On *falgun sudi* 6th, S. 1805 (11 February, 1749), Abhai Singh's queen, Rani Vichitra Kumari Kachhwaiji died at Ajmer. After four months, Abhai Singh also died there on Ashadh sudi 15, s. 1805 (1749 A.D.) and was cremated at Pushkar. His son Ram Singh succeeded him at Jodhpur.

On Abhai Singh's death, the Emperor gave the *Subah* of Ajmer to Salabat Khan. Bakht Singh, Rajadhiraj of Nagor, who had for some time been cultivating good relations with the Imperial Court, obtained Salabat's aid to attack and wrest Jodhpur from his nephew Ram Singh. Bakht Singh advanced to Merta, where Salabat Khan from Ajmer joined him. Ram Singh with reinforcements from Maharaja Ishwari Singh of Jaipur met him there. An artillery skirmish took place at the village Chursiawas on *kartik vadi* 14, s. 1806 (19 October, 1749 A.D.), in which Raja Shambhu Singh of Pisangan was killed. Salabat Khan was won over by Ram Singh, who paid him a lakh of rupees, and rupees fifty thousand to his Diwan, the revenue minister at Ajmer. Peace was made and the parties returned to their respective homes.

In 1751 A.D., Bakht Singh drove Ram Singh from Jodhpur and himself became ruler of Marwar. He gave Ramsar and Srinagar (now parts of the Ajmer district) to Bahadur Singh of Rupangarh, and took forty four villages of Rajgarh and gave them to the Thakur of Ras. Ram Singh, exiled from Jodhpur, took possession of Marot and seized Sambhar, and called in Holkar Malhar Rao's aid. Appa Scindia offered aid to Ram Singh and sent ten thousand troops under Sahaba Patel. Ram Singh, Sahaba and the Mertia Rajput supporters of Ram Singh, attacked Ajmer and captured Amar Singh Gor, who had prepared to fight, and buried him alive. Bakht Singh

came to Alniawas and had recourse to the same stratagem as had worked successfully in the hands of Shershah Sur and Aurangzeb. He wrote letters to the Sardars of Ram Singh asking them to arrest Ram Singh on hearing the sound of drums. The Mahrattas seeing the letters, suspected treachery and marched away taking Ram Singh with them. The Sardars followed and asked for the reason of this departure, when the Mahrattas showed them Bakht Singh's letter. The Sardars told him that it was a stratagem. Bakht Singh took Ajmer[1] in 1752. He, however, died of poison the following year at village Sonali on 21 December, 1752[2] and was cremated there, thus fulfilling the curse pronounced by Ajit Singh's queen, when Bakht Singh murdered Ajit, that the two parricides, Abhai Singh and Bakht Singh, may leave their bones outside Marwar.

Bakht Singh's son, Bijai Singh ascended the *gadi* of Marwar at Marot. Ajmer remained incorporated with Marwar till 1756 A.D. In 1752 A.D. Maharaja Ajit Singh's third son, Raja Kishor Singh with the assistance of the Raja of Banera (Mewar) took possession of Bhinai (Ajmer district). Hearing of this, Maharaja Bijai Singh sent Thakur Kesri Singh of Ras with an army against Kishor Singh. A battle took place at the village Niaran near Bagsuri, where Kishor Singh was killed.

During the Civil War between Ram Singh, son of Abhai Singh, and Bijai Singh, son of Bakht Singh the former called in the aid of the Mahrattas to assist him. Jai Appa Scindia, who was at Ujjain, readily seized this opportunity of getting a footing in Rajputana, and advanced with his army towards Nagor. The combined armies of the Scindia and Jaipur, with the followers of Ram Singh came to Ajmer and took possession of it. Of the Istimrardars of Ajmer, Kharwa and Masuda sided with Ram Singh; while Bhinai, Deolia and Tantoti espoused the cause of Bijai Singh. Two officers were appointed to administer Ajmer—Ram Karan Pancholi on behalf of Ram Singh, and Govind Rao on behalf of the Scindia. From Ajmer, the armies advanced and encamped at Pushkar and sent a summons to Bijai Singh to surrender Marwar. "Battle, battle!" was shouted in reply, wnen the summons was read in the Durbar. The cavalry of Marwar, reinforced by the forces of Bikaner and Kishengarh, met the enemy near Merta. The Mahrattas at the first shock of battle wavered and were going to fall back, when treason began to show its head. Bikaner

1. Sarkar's *Fall of the Mughal Empire*, Vol. III, p. 317.
2. Sir Jadunath Sarkar's *Fall of the Mughal Empire*, Vol. III, p. 319, gives the date as 23, September 1752 and the place as Sindboliya.

and Kishengarh left the field. Scindia had actually prepared to quit the field, when the false news that Maharaja Bijai Singh had been killed, started by Sardar Singh, the expropriated Chief of Rupangarh now with the Mahrattas, spread like wildfire among the Rathors, who left the field panic-stricken. Bijai Singh thus left alone, fled to Nagor. After a short time, however, Jai Appa who was besieging that place was assassinated by Chauhan Khokar Kesar Singh in front of his tent. The siege was raised. After negotiations, peace was concluded, and Ajmer was ceded in 1756 A.D. as *Moonid-kati*, (price of the murder of Jai Appa), whose remains were brought to Pushkar, where a beautiful chhatri and temple, stand on his remains at the Gwalior Ghat.

From 1756 to 1758 A.D., the city of Ajmer remained under the joint possession of the Mahrattas and Maharaja Ram Singh. Marwar was partitioned between Ram Singh and Bijai Singh, Ram Singh getting Merta, Parbatsar, Marot, Sojat, Jalor, Bhinai, Kekri, Deolia with sixteen villages, and Masuda with twenty seven villages. In addition to Ajmer, Scindia got six lakhs[1] cash, thirty elephants and a tent valued at one lakh, and jewels valued at two lakhs. Of the share of Ram Singh, Scindia took a small portion. Kharwa, Masuda and Bhinai remained in Ram Singh's possession. The rest of the district was administered by Jankuji and Dattaji, brothers of Jai Appa.

The fact of partition of the district area of Ajmer shows that these pargannas were at the time a part of Marwar. Bijai Singh's attempt to recover these pargannas from Ram Singh failed. In 1756, Khan Jadu was sent by Scindia to Ajmer with four thousand men. Ram Singh took three thousand of his own men with him, and both invaded Marwar, but were defeated and had to retreat to Ajmer. Bijai Singh advanced and encamped at Pisangan.

In 1758 A.D., Ram Singh retired to Jaipur and the Mahratta subedar Govind Rao, drove out Ram Karan, Ram Singh's representative, and took exclusive possession of Ajmer. Maharaja Bijai Singh as Ram Singh's heir, laid claim to Ram Singh's share of the district. Govind Rao accepted the claim and handed over Masuda, Kharwa and Bhinai to Maharaja Bijai Singh, who established his *Thana* at Tantoti. In 1759 A.D., the Mahratta subedar having treated the Istimrardars of Ajmer harshly, the latter imprisoned him in a fort belonging to Gulab Singh, son of Kalyan Singh of Khawas. Mahratta reinforcements, however, arrived after three months and the subedar was released.

1. Rieu's *History of Marwar*, p. 375, says twenty lakhs.

The Mahrattas under Sadashiva Rao Bhau, having been defeated at Panipat in 1761 A.D. by Ahmed Shah Ibdali, king of Kabul, their power and prestige sustained a severe blow; and Maharaja Bijai Singh deeming it a good opportunity to recover Ajmer, sent Baloo Joshi in 1761 A.D. with a strong force to take possession of it. Govind Rao the Mahratta governor, shut himself up in the fort, Garh Beetli, and fortified the place. Baloo laid seige to it and sat before it for two months, when a Mahratta force arrived from the Deccan, and Baloo raising the siege, retired to Jodhpur. The same year, Maharaja Bijai Singh sent Baloo Joshi to the Khari river. He recovered *Peshkashi* as follows:—

From Pisangan	Rs.	20,000/-	From Masuda	Rs.	20,000/-
„ Govindgarh	„	7,000/-	„ Deolia & Tantoti	„	17,000/-
„ Kharwa	„	20,000/-	„ Bhinai	„	22,000/-

Peshkashi was also recovered from Barli and Junia, Kekri, Sawar and Para. Rajgarh was attacked and plundered, and the Marwar forces moved on to Ajmer. Here the Thakurs of Ras, Nimaj, Nibol and Lambia joined Baloo Joshi. Rs. 7,00,000 were sent to Merta. The Mahrattas, who were in possession of Ajmer, fought for three days and then retired to the hill-fort Garh Beetli. The city of Ajmer passed into Maharaja Bijai Singh's possession and the troops encamped on the Visla lake. Messengers were sent to Madhaji Scindia to send reinforcements at once, otherwise, Garh Beetli would surrender to the Rathors. Madhaji asked the garrison to hold out for ten days, when he would reach Ajmer. Sher Singh, Thakur of Tantoti, was in charge of the *morcha* at the city gate and Bishen Das was in charge of Amba Bao in Inderkot. Artillery was also stationed. Jamadar Sahib Khan was in charge of Chand Pol and the Hakim of Marot and other Sardars were in Nurchashma. On Jeth 10, s. 1818 (12 June, 1761), the garrison made a surprise attack at night from the fort and attacked the Amba Bao *morcha* (in Inderkot) and killed some men. Chandawat Ratan Singh and Jagram advanced from the town to Katan Bao (Inderkot) and made a counter attack and drove the garrison into the fortress. Then Baloo Joshi came with a contingent and stayed all day at Amba Bao in Inderkot. As news arrived that Scindia was coming by forced marches and had arrived near Ajmer, the Marwar artillery was sent away to Merta. When Madhaji Scindia arrived at Sambhar, Baloo Joshi raised the siege and retired to Bhaonta, ten miles from Ajmer. Dhabhai Jaggu, the Commander in Chief of Marwar, who was at Merta, sent Gulab Rai Asop to negotiate peace. Scindia came to Budh-

wara and went towards Baloo Joshi's camp. Firing began. In the meantime, the Udawat, the Surtanot and the Keshadasot Sardars went over to the Scindia and told him that they would arrest Baloo Joshi at midnight. Baloo got information of it, and with Thakur Fateh Singh went towards Samel, and reached Balunda a little after nightfall, and next morning joined Jaggu at Merta. From 1761 to 1787, the city of Ajmer remained in the possession of the Scindia. In 1767, Maharaja Bijai Singh came to Pushkar and met Maharaja Jawahir Singh of Bharatpur, and agreed to help him against Maharaja Madho Singh of Jaipur.

In 1787, the Mahrattas attacked Jaipur, and Maharaja Pratap Singh asked the Maharaja of Jodhpur for help. A Rathor army under commander Singhi Bhimraj was sent. The combined forces of Jaipur and Jodhpur defeated Scindia at Tunga.[1] Scindia fled to Agra, pursued by the Rajputs.

1. Describing the battle of Tunga, Sir Jadunath Sarkar says: "Then a tumultuous shout was heard on the enemy's right, and through the smoke screen burst four thousand Rathor horsemen at the gallop. The *desperadoes*, after taking a *last lingering pull at their pipes of opium*, drew their swords and charged the Mahratta left with wild cries of "Han ! Han ! Kill them ! Kill them.—*Fall of the Mughal Empire*, Vol. III, p. 377. Sir Jadunath Sarkar's condemnation of these valiant men as desperadoes is unfair and unjust. These Rajput warriors were not *desperadoes*, but brave men of unsurpassed courage. There was nothing criminal or lawless about their conduct or acts. The four thousand Rathor horsemen who made a magnificent cavalry charge at Tunga were chivalrous and honourable fighters. Then the words "after taking a last lingering pull at their pipes of opium", are equally wrong and inapplicable. The Rathors or other Rajputs never smoke opium, and are strangers to "pipes of opium". The Rajputs eat opium, or sip it dissolved in water.

Mr. Compton, a European historian, describes the Rathor charge at the battle of Tunga thus: "The Rathors of Jodhpur were the very flower of Rajput bravery, and celebrated throughout Hindustan for their splendid courage and their handsome mien. They were a warrior clan, whose past achievements had marked them out as the *first and the finest of all the fighting races of the East*, and won for them the proud distinction of being without fear. As they came within sight of De Boigne's two battalions, drawn up ready to receive them, they converged upon the little band, rending the air with fierce and exulting shouts of anticipated victory. Their flags flaunted in the breeze, the sunshine glistened on their plumed helmets and chain armour, and their swords and spears flashed aloft as they thundered over the sun-baked plain. *Never yet in the history of battle, had footmen dared to oppose the might of Marwar mounted for the fray*, and when the chief of Rian (in Marwar) saw the compact formation, steady as the stone around, awaiting his onslaught, he determined to punish this insolence of courage. "It was a terrible baptism of battle for De Boigne's young battalions. Armies had melted and dispersed before these on-charging warriors, who seemed as if they had but to ride to annihilate the little square that

Singhi Bhimraj, the Commander of the Rathor force at Tunga, while returning to Jodhpur after the victory, took the city of Ajmer from Mirza Anwar Beg, Scindia's governor, who shut himself up in Garh Beetli, which was besieged.

Rajput reinforcements arrived from Nagor with four guns, and a thousand men under Mehta Rai Chand; from Jalor, two thousand men left for Ajmer. The siege lasted for two months.[1] When provisions failed, the Mahratta governor of the fort sent to Scindia for relief. Scindia sent seven thousand men under Bastaji, whom he asked to act according to the advice of the Raja of Kishengarh. The Mahrattas were able to send provisions to the fortress, but were unable to take the city. Two thousand men from Jalor and two hundred horsemen under Bhandari Shiv Chand came to Pushkar, and Thakur Bishen Singh of Chanod, Ram Datta Ojha and several young nobles with their contingents arrived to assist the Marwar forces in possession of the city of Ajmer. From Jodhpur came Singhi Akhai Raj.

Ambaji Inglia, the Mahratta commander, marched against them, and pitched his camp at Kayar (eight miles from Ajmer). Twenty rifles of Chandawats defended themselves till night-fall, when Ambaji returned to Kishengarh. The Marwar forces under Akhai Raj advanced to Gangwana. The Raja of Kishengarh persuaded Ambaji to attack the Marwar forces. The Marwar forces divided themselves into two parts, one under Akhai Rajand the other under Ram Datta Ojha and Sawai Singh, the Jalor contingents in the centre guarding the camp. The Mahrattas divided their army into three portions, and attacked the centre to plunder the camp, and thus cause confusion. A severe fight took place. The Mahrattas lost ground and fled. Ambaji's attack on Ojha's

held its place and awaited the shock with splendid courage."—*European Military Adventurers of Hindustan*, by H. Compton, p. 35.

Of the bravery shown by the Rathors at Merta in 1790 A.D., Mr. Compton says:—"It is impossible for me to describe the feats of bravery performed by the *Zard Kapde Wallahs* or the Forlorn Hope, of the enemy (Rathors). I have seen, after the line was broken, fifteen or twenty men return to charge a thousand Infantry, and advance to within ten or fifteen paces before all were shot".—*European Military Adventurers of Hindustan*, by H. Compton, p, 61. Saffron coloured clothes are put on by Rajputs when they go to battle, resolved to win or die.

Dr. Beni Prasad in his *History of Jahangir*, p. 221, says: "As one glides through Rajputana tradition, the mind staggers at the *heights of valour, devotion and altruism, to which human soul can soar.*"

1. According to Sarkar's *Fall of the Mughal Empire*, three months and twenty eight days.

army also failed. The armoured troops of Jalor, after a front attack, defeated the Mahrattas and pursued them for two miles. Coming to a river, the Marwar troops halted. The Mahrattas lost one hundred and fifty killed and one hundred and twenty wounded. Ambaji left the wounded in Sarwar, and with his army, went home (Malwa). The Marwar forces got Srinagar evacuated and taking Ramsar, came to Ajmer. Mirza Anwar Beg who was defending Garh Beetli, now evacuated the fort, and gave Rupees twenty thousand, and forty-five horses in order to be allowed to depart in safety.

The Rajputs after taking possession of Ajmer, approached the Emperor at Delhi and asked him to take the lead and drive away the Mahrattas beyond the river Narbada. The Emperor replied that *he was helpless*, that *the Scindia paid him five thousand rupees a day for his maintenance; and that if Jaipur and Jodhpur would pay him the same amount, he would be guided by them.* The Emperor came to Alwar during these negotiations. As there was no money to pay to the Emperor, Daulat Ram Haldiya persuaded the Emperor to return to Delhi. In the meantime, cholera broke out in the Marwar forces and large numbers died. While returning to Jodhpur, the Sardars went from Pushkar to their respective homes, and Bhimraj to the capital.

To avenge the defeat at Tunga in 1787, Scindia began to make preparations, and after three years, again marched against Jaipur in 1790 A.D. Madhaji Scindia having defeated the Rajputs at Patan (Shekhawati) on 20th June, 1790 A.D., the Mahratta army under Lakwa Dada and General De Boigne advanced against Jodhpur. "De Boigne decided first to attempt the capture of Ajmer, which, lying as it did, half-way between Jaipur and Jodhpur, was the key of the country. On the 15th of August, he reached it and at once completed the investment; but, owing to the impregnable nature of the fort, he was unable to take it by a *coup de main*. He therefore left two thousand cavalry and a sufficient force of infantry to cover it, and marched with the rest of the army towards Jodhpur.[1]

Singhi Dhanraj and Thakur Surajmal of Kharwa, the Raja of Bhinai, Bakht Singh of Deolia, Thakur Gulab Singh of Tantoti and Bhopal Singh of Masuda were in charge of the town of Ajmer. Scindia invoked the god Hanuman and spent three lakhs of rupees in *Jap* (incantations). Holkar's army

1. Compton's *European Military Adventurers of Hindustan*, page 55.

reinforced Scindia's at Ajmer. Scindia told De Boigne that the Rathors had spoiled his game of dominating the Imperial Rule in Delhi, and he wished to be revenged on the Rathors, and was willing to undergo any expense to humble them. General De Boigne placed his guns on the hills of Anasagar, and bombarded the town. The city walls gave way. Ten thousand Mahratta horse charged the infantry in the town. The Mussalmans inside the city, treacherously opened the gates and the Mahrattas rushed in and looted the place. This took place on 22 August, 1790[1] A.D. Dhanraj with one hundred and one Sardars ascended the fort and fortified it. Two assaults were made, but no impression was made on the fort.

An officer in De Boigne's brigade, in a letter dated Ajmer Camp, the 1st September 1790, and published in the *Calcutta Chronicle*, says:

"Although we have invested this fort for fifteen days very closely, yet we can make no impression upon it; our guns from the very great elevation they are placed at, and the distance make no visible impression, and the narrow paths which lead to the fort are so defended by nature, that a few large stones thrown down must carry everything before them; the noise they make in rolling I can compare to nothing but thunder. Indeed, I am afraid we must turn the blockade into a siege, as they have six months' water and a year's provisions in the fort."[2]

The fortress held out for more than six months, and defied the efforts of the besiegers to take it. Credit for this heroic defence of the fortress was due to Singhi Dhanraj and Thakur Suraj Mal of Kharwa, who received the thanks of the Maharaja of Jodhpur for bravery and skill. In the meantime, the Jodhpur forces were defeated at Merta, and peace having been concluded, Ajmer was ceded to the Scindia, who gave it in jagir to Lakwa Dada, the Mahratta Commander-in-Chief. In a letter dated Falgun vadi 1st, S. 1847 (19th February, 1791 A.D.), Maharaja Bijai Singh wrote to Thakur Suraj Mal of Kharwa to hand over the fort of Ajmer to the "Deccanis."

Singhi Dhanraj, the governor of Ajmer, however, scorned thus tamely to surrender Ajmer, and not willing to disobey the orders of his prince, 'swallowed diamond powder.' "Tell the Maharaja," said this faithful servant, "thus only could I testify my obedience; and over my dead body alone could a Southron (Mahratta) enter Ajmer."[3]

The fort which had successfully stood the long siege was thus surrendered to the Mahrattas. The city of Ajmer and the fortress of Garh Beetli never again passed into Rathor hands,

1. *Hindustan Under the Free Lances*, by H. G. Keene, p. 49, (1907 A.D.).
2. Compton's *European Military Adventurers of Hindustan*, p. 55.
3. Tod's *Rajasthan*, Vol, II, p. 136.

though most of the district area of Ajmer remained for some time, part of Marwar.

From the facts given above, it is clear that except for the first few years of the eighteenth century, when the Mughal governor remained in precarious possession of it, the town of Ajmer, remained in the possession, either of the Rathors of Jodhpur or the Scindia of Gwalior throughout that century. The district area of Ajmer containing the Istimrari estates which form three-fifths of the district, remained part of Marwar throughout that century. It was in the beginning of the nineteenth century that most of the rural area forming the district of Ajmer came into Mahratta possession, and after a dozen years, passed into that of the British.

Except Sawar, all the Istimrardars of Ajmer are off-shoots of the royal family of Marwar, and they always acknowledged the Maharaja of Jodhpur as their liege lord. The people even of the town of Ajmer when the British came in 1818, were all from Marwar. Their language, dress, their social usages and customs, their entire culture and traditions are those of Marwar. Ethnologically, socially, culturally and politically, Ajmer has been a part of Marwar. The district of Merwara, geographically a part or continuation of the Mewar hilly territory, forms the barrier between Mewar and Marwar. In olden days it acknowledged the supremacy of Mewar, but for administrative purposes, it always enjoyed full autonomy.

General Perron remained in Ajmer to settle the district, which work he carried out with considerable ability.[2] In 1792 A.D., he left Ajmer for the Doab to join the army of the Scindia.

Sivaji Nana, known as Nana Sahib, who had been appointed subedar of Ajmer in 1791 A.D. was held in great respect by the Mahrattas. He ruled Ajmer with a strong hand and restored order. He turned his attention to the turbulent Mers and established some *thanas* in Merwara. He garrisoned Shamgarh and imposed fines on the Istimrardars who had joined Jodhpur in the late war. He levied three lakhs of rupees from Shahpura, forty-eight thousand from Sawar, and three years' revenue from the others, and demolished their forts. He deprived Bhinai of Ratakot and incorporated it in the Khalsa. In 1797 A.D., his son Bishwapat Rao Bhau imprisoned Udai Bhan, Raja of Bhinai, in Ajmer, owing to non-payment of revenue. The Rajputs of Bhinai, thereupon,

1. Tod's *Rajasthan*, Vol. II, p. 136.
2. Compton's *European Military Adventurers of Hindustan*, page 223.

imprisoned Ram Bhau, Tahsildar of the place, threw off their allegiance and took to plundering the district. The subedar thereupon released Udai Bhan of Bhinai, reduced the revenue payable by the Talukdars and made a permanent settlement with them. The Rajputs of Bhinai also released Ram Bhau.

In 1800 A.D., owing to a domestic intrigue, Lakwa Dada, the Commander-in-Chief of the Mahratta army of Hindustan, whose *Jaidad* (Jagir) Ajmer was, was superseded by Ambaji Inglia. Lakwa Dada went into rebellion, and General Perron was ordered to reduce him to submission. As Perron had been invited to join the marriage on 26th November of Maharaja Pratap Singh of Jaipur, he determined first to go there and then to return to Ajmer to attack Lakwa. On 14th November 1800, he heard at Balahera that Lakwa had gone away to Malwa. He, therefore, sent Major Bourguien to capture Ajmer, and himself proceeded to Jaipur.[1] Having arrived before the fort (of Ajmer) in December 1800, Major Louis Bourguien endeavoured to storm it on the 8th of the month, but was driven back by the garrison. He then, in expressive oriental phraseology, "sat down" before it and after fruitlessly attempting its reduction by siege, bombarded it with a more powerful metal than iron, and after five months, gained possession of the place by bribery on the 8th of May, 1801.[2]

Mons. Perron now became subedar of Ajmer, and appointed one, Mr. Low, to administer the district. In 1801 A.D., Maharaja Bhim Singh of Jodhpur married at Pushkar the sister of Maharaja Pratap Singh of Jaipur, and the latter married there Ajab Kanwar, grand daughter of Maharaja Bijai Singh. Thakur Bhairun Singh of Masuda, Raja Udai Bhan of Bhinai, Nathu Singh of Pisangan and Sawai Singh of Kharwa were in attendance on the Maharaja of Jodhpur, being his Sardars.

In 1802, Maharaja Bheem Singh of Jodhpur sent Bhandari Dhiraj Mal to take Ajmer but met with failure. In 1803, at the coronation of Maharaja Man Singh, Thakur Ajit Singh of Deolia, Raja Udai Singh of Bhinai, Devi Singh of Kharwa and Bherun Singh of Masuda being Sardars of Marwar, were in attendance at Jodhpur.

In 1803 A.D., war was declared between Scindia and the English Government, and Maharaja Man Singh of Marwar,

1. Compton's *European Military Adventurers of Hindustan*, page 244.
2. Ibid, 246. "Captain Symes was sent to supersede Bourguien who had been fruitlessly endeavouring to capture Ajmer."—*European Military Adventurers of Hindustan*, page 416.

regarding this as a good opportunity to regain Ajmer, established *thanas* (military outposts) in the district and kept possession of it for three years. The Mahrattas, however, got it back, in 1806 A.D. and remained in possession till, by virtue of the treaty of 25th June, 1818, Ajmer was ceded to the British Government. General Sir David Ochterlony, Resident at Delhi, and Col. Nixon, with eight regiments of infantry, one of cavalry and a proportionate amount of artillery,[1] came to Ajmer on 29th June 1818, encamped at the foot of the Madar Hill and sent the order (hukmnama) of the Scindia to the subedar to give up possession of Ajmer. The subedar, Bapu Scindia, did not comply with the demand at once, and began to prepare for hostilities. Sir David Ochterlony also prepared his force for an action, when Bapu Scindia gave in and evacuated the fort, and left with his family for Gwalior. General Ochterlony at once took possession of Ajmer on 28th July, 1818 A.D., and established a Cantonment between the villages of Bir and Nandla, fourteen miles from Ajmer, on 20th November 1818 A.D., and named it Nasirabad after his title Nasir-ud-daula, conferred on him by the king of Delhi in 1804 A.D.

V.—THE BRITISH PERIOD.

From 1195 A.D., when Afghan rule was established in Ajmer, to 1818 when the British took it, for a period of 623 years, Ajmer, owing to its strategical position of supreme importance, was the arena of constant warfare. Out of this period of 623 years, Ajmer enjoyed a sort of peace for 162 years from 1558 to 1720 A.D., when it was under Mughal rule. During the remaining period of 461 years, Ajmer was ruled sometimes by the Pathan Sultans of Delhi, sometimes by the Rathor Rajputs of Marwar or the Sisodias of Mewar (Udaipur), sometimes by the Scindia of Gwalior and, for very brief periods, by the Sultans of Mandoo and Gujrat.

The Pathan Sultans of Delhi were in no sense of the term, Emperors of India. They ruled in Delhi from 1193 to 1526 and again from 1542 to 1555, and belonged to several dynasties and exercised power according as the rulers were strong or weak. A powerful ruler like Allauddin Khilji extended his rule

1. Dixon's *Sketch of Merwara*, p. 18. According to Col. Dixon, one of the objects of this march of General Ochterlony was to effect the dispersion of Amir Khan, Nawab of Tonk's forces.

over several provinces and dominated a large part of Northern India; while weak rulers, like Allahuddin Masudshah and Nasiruddin Mahmudshah of the slave dynasty, held precarious rule even in the city of Delhi, when, as Edward Thomas' *Chronicles of the Pathan Kings of Delhi*, p. 131, says, *the gates of Delhi were shut at 6 p.m., for fear of the Mewatees raiding it.*

The Mughal (Turkish) empire of India had an active life of one hundred and sixty four years from 1556[1] to 1720, and then a dormant life of thirty five years from 1720 to 1755. After that year, the supreme power in Delhi passed into the hands of the Mahrattas. In 1757 A.D., Malhar Rao Holkar conquered Delhi, and the Mughal Emperor practically surrendered at discretion on the 3rd of September of that year. Sir Jadunath Sarkar[2] says:

"The completeness of the Mahratta supremacy over Delhi is seen from the entry in the official history of the reign. 'The Emperor, as requested, sent robes of honour to Malhar Rao (Holkar) to make new appointments at his own discretion. The persons thus inducted to office, after putting their *Killats* on, made their bows to Raghunath Rao in his tent."

Describing the Mahratta attack on Delhi and the battle of Purana Qila in 1772, under the heading, "§16 Complete Submission of the Emperor to the Mahrattas", Sir J. N. Sarkar[1] says:—

"The Emperor had no stomach for fighting left, his troops hopelessly outnumbered, and his city was completely enveloped by the Mahratta army with the Ruhela troopers of Zabita Khan and the Jat soldiers and Samru's battalions and guns which had arrived to the aid of the Mahrattas..... So the Emperor made a complete surrender and signed a promise to grant all his enemy's demands."

In his *Life of Madhava Rao Scindia*, p. 182 (Rulers of India Series), Mr. H. G. Keene says:—

"Shah Alam still wore the crown of Akbar in the palace of Shah Jahan; but he was a blind septuagenarian with no voice in the disposal of events beyond the palace walls. Elsewhere the affairs of peace and of war obeyed the orders of Scindia, from the Sutlej to the Narbada."

The Mahratta supremacy ended, when the British in 1803 A.D. acquired a dominant position in the Mughal Court. This continued till the year 1857, when the British removed the Mughal puppet and established their own rule in India.

Having been an arena of constant warfare for a long time, prosperity, which depends upon peace, always remained a stranger to Ajmer. The city which was the capital of the

1. Akbar was the real founder of the Mughal empire. He ascended the throne of Delhi in 1556, but took Ajmer in 1558 A.D.
2. J. N. Sarkar's *Fall of the Mughal Empire*, Vol. II, pp. 152-153.
1. J. N. Sarkar's *Fall of the Mughal Empire*, Vol. III, p. 74.

Hindu Empire of Northern India in the twelfth century, dwindled to a town of 24,000 souls in 1818 A.D. A new era of peace dawned on it with its occupation by the British Government, and peaceful progress became possible. The establishment of peace not only in Rajputana, but throughout India made social, industrial and educational progress possible.

An account of Ajmer-Merwara from 1818 A.D. to 1940 A.D., falls under two heads: (1) Historical survey of Ajmer, and (2) The British Administration of Ajmer-Merwara.

Historical Survey.

The historical survey of Ajmer is an account of the chief events that occurred in Ajmer-Merwara, and the administrative and other measures taken for the improvement and prosperity of this small province, and the consequent development of the city of Ajmer.

The first Trigonometrical[1] survey both of Ajmer and Merwara containing 591 villages and 19 pargannas, area, 2661½ square miles, (Ajmer 2059, and Merwara 602.599 sq. miles) was made by Lt. D. C. Varierence from 23rd. October, 1847 to April 1848 A.D. A Topographical[2] survey of the province of Ajmer-Merwara was commenced in 1868 and finished in 1875 A.D., and showed the areas of Ajmer and Merwara, to be 2069.816, and 640.864 sq. miles respectively.

Of the British province of Ajmer-Merwara, the Ajmer division has now an area of 2070 square miles and a population of 4,23,918 souls. It is 80 miles long and 50 miles broad.[3] It contains one city, Ajmer (population, 1,19,524), three towns, Nasirabad (population 21,397), Kekri (population 7179) and Pushkar (population 3781), and 518 villages, of which 140 lie in the Khalsa area, 51 in Jagir and 327 in the Istimarari area. Merwara with a population of 82,947, has one town, Beawar, (population 28,342), and 214 villages, all Khalsa.[4]

The story of the progressive development of Ajmer is summed up in the one fact, that the shrunken town of 24,000 souls in 1818, all cooped up in a short space enclosed by a city wall, at the foot of the famous Garh Beetli (Taragarh hill) became in 1931, a flourishing city of 1,19,524 souls, five

1. La Touche's *Settlement Report*, p. 136.
2. Ibid.
3. The farthest village from Ajmer is Dewair, 97 miles; and the longest distance between any two villages is 121 miles, between Harmara and Dewair.
4. Portions of Merwara were retroceded to the Mewar and Marwar States in 1933 A.D. reducing the area and population of British Merwara.

times its size in 1818 A D. The city of Ajmer now completely fills up the northern part of the beautiful valley formed by the eastern and western chains of converging hills, enclosing a space about twelve miles long, by two to four miles wide. And but for the great handicap of scarcity of water, from which it has always suffered, Ajmer would have rivalled Delhi, or Lucknow, both of which stand on the banks of rivers—Delhi on the Jumna and Lucknow on the Gomti.

With the establishment of security of life and property, people turn their attention to the improving of agriculture, the spreading of education, the starting of Industry, the opening of communications, and the developing of trade and commerce.

Edmund Burke, the most distinguished of the English political philosophers lays down the dictum that population and wealth are the two standards, by which to test the good or bad Government of a country. The population of the province of Ajmer-Merwara as well as the city of Ajmer has been steadily increasing since the British came to Ajmer in 1818 A.D. There have been about eleven or twelve censuses in Ajmer-Merwara. The result of the 1837 census, one of the early ones, is given in Dr. R. D. Irvine's *General and Medical Topography of Ajmer*, p. 41, as below :—

District.	PARGANNAS.		Towns and villages having more than 4,000 inhabitants.		No. of villages of not more than 4,000 inhabitants in each Pargannah
	Names.	Population.	Name.	Population.	
Ajmer.	1. Ajmer Town.	23,432			3
	2. Pushkur.	9,228	1. Ajmer.	23,432	19
	3. Gangwana.	10,866	2. Kekri.	4,025	32
	4. Harmara.	2,130	3. Pushkur.	4,334	3
	5. Ramsar.	21,569	4. Pisangun.	4,174	65
	6. Pisangun.	15,740	5. Shahpura.	5,000	33
	7. Masuda.	20,599	6. Sawar.	4,100	93
	8. Rajgarh.	12,340			42
	9. Bhinai.	27,340			93
	Kekri 10. Phooleya[1] Sawar.	67,080			159
	Total.	210,324	6	45,065	548

SUPERINTENDENT'S OFFICE,
Ajmer, 8th April, 1838.

(Signed) J. D. MACNAUGHTEN,
Superintendent of Ajmer.

1. Now in the Shahpura State.

Population of Ajmer-Merwara as given in the Census Reports.

Census year.		Ajmer District.	Merwara District.[1]	Ajmer-Merwara.
December.	1837	2,10,324[2]	...	...
	1848	2,24,891[3]	...	...
	1865	...	...	4,26,178
	1872	...	...	3,16,590[4]
	1876	3,09,914	86,417	3,96,331
17th Feb.	1881	3,59,288	1,01,434	4,60,722
	1891	4,22,359	1,19,999	5,42,358
1st March.	1901	3,67,453	1,09,459	4,76,912
	1911	3,80,384	1,21,011	5,01,395
	1921	3,78,960	1,16,311	4,95,271
16th Feb.	1931	4,23,918	1,36,374	5,60,292

During the fifty years between 1881 and 1931, the population of the Ajmer district increased by 64630 or 20.7% and that of Merwara, by 34940 or 34%. For Ajmer and Merwara taken together, the increase is 21.6%.

In 1881 the mean density of population was 157 9[5]
In 1931 „ „ „ „ „ „ 207 per mile.

Ajmer-Merwara.

Census year.	Hindus	Muslims.	Christians.	Others.	Total.
1872	2,52,996	62,456	558 Europeans.	...	3,16,590
1876	3,48,248	47,310	715	58	3,96,331
1881	4,00,519	57,809	2,225	169	4,60,722
1891	4,65,140	74,265	2,683	270	5,42,358
1901	4,01,005	72,031	3,712	164	4,76,912
1911	4,10,660	81,035	5,432	3,979	5,01,395
				289	
				4,268	
1921	3,82,983	1,01,776	5,531	4,736	4,95,271
				245	
				4,981	
1931	4,54,006	97,133	6,947	2,206	5,60,292

1. Inclusive of the portion since transferred to Jodhpur and Udaipur 2. Dr. Irvine's *Medical Topography of Ajmer*, p 41. 3. Thornton's *Gazetteer*, p. 18. 4. Mr. La Touche in his *Settlement Report* says that in 1872, Hindus were 80%, Muslims, 20%, and that there were 558 Europeans. 5. Density of population of Ajmer, 169.96; of Merwara, 146.

That the increase in the population of Ajmer-Merwara is due principally to immigration from the surrounding States, is clear from the fact that, according to the 1931 Census Report, Appendix Table VI., p. 13, out of 5,60,292 persons, 1,06,444 were born outside Ajmer-Merwara. In other words, 19 out of 100 were immigrants. Out of 1000 immigrants, 718 were from the Indian States of Rajputana; 148 from the United Provinces, and 11 from Delhi. In the city of Ajmer, out of every 1000 immigrants, 870 were from Rajputana, 35 from United Provinces, 29 from the Punjab and 3 from Delhi. We find that in the city of Ajmer, out of its population of 1,19,524, only 67579 were born in Ajmer, and as many as 51,945 were born outside. Another interesting fact mentioned in the Census Report is that 60,903 persons, born in Ajmer-Merwara were enumerated in other provinces.

In 1881, out of the total population of Merwara, (1,01,434)

the population of	British Merwara was	57,309
„	Mewar „	38,514
„	Marwar „	5,611

In 1931, out of the total population of Merwara, (1,36,374)

the population of	British Merwara was	83,065	: increase	25,756	
„	Mewar „	44,463	: „	5,949	
„	Marwar „	8,846	: „	3,235	

In the whole of Merwara, the increase was 34,940, or 34%.

In British Merwara	the increase was	44%
Mewar „	„	15%
Marwar „	„	57%

By the return of Mewar Merwara and Marwar Merwara to the States of Udaipur and Jodhpur, Ajmer-Merwara has lost 53,309 of its population.

Of the total population of Ajmer-Merwara 5,60,292, according to the 1931 Census Report:

Hindus	are	4,54,006	or	81·032%
Muslims	are	97,133	or	17·333
Christians	are	6,947	or	1·244
Sikhs	are	341	or	0·060
Parsis	are	301	or	00·537
Buddhists	are	4	or	
Jews	are	49	or	0·008
Tribal and others	are	1,471	or	0·2%

The following table shows the population of Hindus, Muslims and Christians, per ten thousand of population, in Ajmer-Merwara:

Year	1881	1891	1901	1911	1921	1931
Hindus	8,689	8,562	8,413	8,173	8,128	8,103
Muslims	1,255	1,369	1,516	1,616	2,055[1]	1,734
Christians	48	50	78	108	112	124

1. This high proportion is due to inclusion of 15,000 Muslim pilgrims.

Ajmer District.

The increase in the population of the city of Ajmer and the three important towns in the district of Ajmer is as below:

		1881	1891	1901	1911	1921	1931
	[1]					[2]	
Ajmer in 1872 A.D.	26,569	48,735	68,843	73,830	86,222	99,364	1,19,524
Beawar in 1847 A.D.	9,000	15,829	20,978	21,928	22,800	22,362	28,342
Nasirabad		21,320	21,710	22,494	20,241	19,651	21,397
Kekri		6,119	7,100	7,053	5,926	5,698	7,179

Increase between 1881 and 1931, (fifty years):

Ajmer city is 70789 or 145%[3]
Beawar is 12513 or 72.6%
Nasirabad Cantt. is only 77. (stationary.)
Kekri 1060 or 17%

In the city of Ajmer the increase of population by religion is as under:

City of Ajmer 1891-1931 (40 years).

Census of	Total.	Hindus.	Muslims.	Christians.	Others.
1872	26,569[4]	...	...	...	...
1881	48,735	29,270	18,702	720	43
1891	68,843	40,755	26,433	1,497	158
1901	73,839	46,298	25,569	1,871	101
1911	86,222	52,678	30,654	5,677	...
1921	99,364	55,079	38,470	3,193	1,770
1931	1,19,524	74,526	40,548	4,161	289

Increase during the last 50 years Hindus 254.6 p. c.
" " " Muslims 216.8 p. c.
" " " Christians 578 p. c.

1. Mr. Macnaughten, Superintendent of Ajmer held a census of the town of Ajmer on 26 February, 1837. The population then was 23,432 only. But 1832 and 1834 were famine years.
2. Exclusive of about 15,000 Urs pilgrims in Ajmer.
3. The suburban population of Ajmer is increasing very fast. In 1901 it was 21,765. In 1921, it was 28,249; in 1931 it increased to 48,459 and including the Mayo College, 55,238.
4. La Touche's *Gazetteer*, p. 50, It gives the population of Ajmer in 1876 as 30,583.

The population of the Ajmer city in 1931 was composed of:

Hindus	74,526	or	62 p. c.
Muslims	40,548	or	33 p. c.
Europeans and Anglo Indians	1,860	or	1.5 p. c.
Indian Christians	2,301	or	1.9 p. c.
Sikhs	270		
Parsis	240		
Others	about 49		

Another interesting fact that emerges is, that in the city of Ajmer, the number of Hindus has risen during ten years, 1921 to 1931; by 35% while the Mussalmans have increased only by 5.4%.

After taking possession of Ajmer, Sir D. Ochterlony sent for Mr. Wilder, an Assistant Resident at Delhi, and appointed him first Superintendent of Ajmer. About his administration Mr. La Touche says:—

The Report of the 1941 Census is not yet out. All the information, the Superintendent of the Census Operations in Rajputana has been good enough to give me upto 5th July 1941 is given below :—

Population of Ajmer-Merwara		 5,83,693
„ „ the City of Ajmer		 1,47,258
„ „ town of Beawar		 36,720

appointed. The great solicitude of Mr. Wilder was to develop the trade of Ajmer, and he invited merchants from all quarters to come and settle in the city."

Merwara had for centuries been independent territory, part of it owing nominal allegiance to the Maharana of Udaipur. It was subjugated in 1821-22,[2] by the British and Udaipur forces, and Col. Hall was appointed Superintendent of Merwara. He ruled wisely. In 1836, Major Dixon was appointed to succeed him. He laid the foundation of the town of Nayanagar, (Beawar) four miles from the old village of Beawar.

1. La Touche's *Settlement Report*, p. 71.
2. For an account of this campaign; see Chapter "Merwara."

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After taking possession of Ajmer, Sir D. Ochterlony sent for Mr. Wilder, an Assistant Resident at Delhi, and appointed him first Superintendent of Ajmer. About his administration Mr. La Touche says:—

"In the middle of the famine year 1824 A. D. he was promoted to the charge of the Saugor and Narbada territories. His six years' administration was not productive of any great results. He made no radical inquiry into any of the institutions of the province. He called all the Istimrardars of Ajmer and the Thakurs of Athoon, Shamgarh and Jhak and assured them of protection. He continued many old abuses both in the Customs and the Revenue Departments, simply because they brought in money. It cannot be said that he took much pains to ascertain the value of the land he assessed or the condition of the people, and the era of material improvement had not yet dawned. He united in his person the offices of Superintendent of Ajmer, and of Political Agent for Jodhpur, Jaisalmer, and Kishangarh, and kept up a semi-regal state with elephants, horsemen. and chobdars. On the other hand, his administration was rather starved. The whole cost of the Revenue and Police establishment of the district was Rs. 1,374 a month, or less than half of Mr. Wilder's salary, which was Rupees 3,000. There was not a copy of any Regulation in the Office in 1823, and a copy of the *Calcutta Gazette* was refused."[1] After a time an European Assistant was appointed. The great solicitude of Mr. Wilder was to develop the trade of Ajmer, and he invited merchants from all quarters to come and settle in the city."

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1. La Touche's *Settlement Report*, p. 71.
2. For an account of this campaign; see Chapter "Merwara."

Currency.

The company's coins were not current in Ajmer. Coins of six mints were current. (1) Ajmer mint, established in Akbar's time, turned out yearly about a lakh and a half of rupees called *Sri Shahi* (2) *Kishengarh rupees*, minted in Kishengarh, (3) *Kuchaman* rupees minted by the Thakur of Kuchaman in Marwar (4) *Shahpura* (5) *Chitori* (Mewar currency) and (6) *Jhadshai* or Jaipur currency. Mr. Wilder recognised only Furrukhabad rupees.

Mr. Wilder was succeeded by Mr. Henry Middleton in December, 1824. On 24 October, 1827 the latter made over charge to Mr. Cavendish. Mr. Middleton found that Mr. Wilder's settlement was very high. He advocated the system of taking revenue dues in kind. "Many cultivators who had come to the district in the first year of the British rule had been driven away again by bad harvests and high assessments."[1] Mr. Cavendish was a reformer, and left the impress of his energy on the administration. He made an extension of the city to the east, just outside the Madar Gate, called after himself, Cavendishpura. He left Ajmer on 28, November, 1831 giving over charge to his assistant, Mr. Moore. He was succeeded by Major Speirs, who was transferred to Neemuch, and in his turn was succeeded by Mr. Edmunstone, who describes the people of Ajmer as "reckless, improvident and poverty striken."[2] In January, 1831 A.D., the Mewar Political Agency was abolished and the temporary charge of relations with the Maharana was vested in the Superintendent and Political Agent, Ajmer.

In 1832, Ajmer was placed under the Governor of the N. W. P. (now United Provinces of Agra and Oudh). In this year, the Governor General of India, Lord William Bentinck, visited Ajmer, and ordered the dismantling of the Taragarh fort, which had played such conspicuous part in the history of Rajputana.

Lord William Bentinck was the first Governor General of India to visit Ajmer. He invited all the Princes of Rajputana to meet him at Ajmer. It took him nearly three months to come and go back to Agra. Elephants, camels, horses, *Palkies* were used, and the luggage was carried in bullock carts. Ten to twelve miles were covered each day.

1. La Touche's *Settlement Report*, p. 71.
2. La Touche's *Settlement Report*, p. 74.

Lord William Bentinck's visit to Ajmer.[1]

His Excellency's camp reached Ajmer on the 18th of January, 1832. On the 23rd, H. H. Maharajah Kalyan Singh of Kishengarh arrived and paid his lordship a visit. Some officers of the staff were deputed to conduct the Maharaja into camp, and a party of *sawars*, on duty with His Excellency, was drawn up before the Durbar tent. The Maharajah was received with a salute of eleven guns, and his lordship rose from his seat to meet him, and offered him and all his Sardars seats. The English music band was in attendance, and continued playing during the interview. After the customary ceremony of *Uttar* and *Pan*, the Maharaja took his leave under the same salute as on arriving.

On the 30th, Nawab Amir Khan arrived in camp with a force of two or three battalions, two or three thousand horse, and some artillery. He was received with the same ceremonies as the Maharaja of Kishengarh except that the salute to him was of thirteen guns, and that his lordship took an emerald ring from off his finger and presented it to the Nawab. A concourse of full 20,000 people assembled to witness this meeting. Next morning, His Excellency with all his staff went to witness a review of the Nawab's troops, and was much pleased with the various feats of Hindustani horsemanship which were exhibited. At the termination of the review, Lord William took his own sword from his waist, and presented it to the Nawab.

The next visit, on the 3rd February, was from H. H. Maharao Ram Singh of Kotah, who was received in the same manner as the former chiefs. Two days after, H. H. Maharana Jawan Sing of Udaipur came with a grand *Sawari*. The deputation sent to welcome him consisted of six officers from his Lordship's staff, and the body-guard together with a *Risalah* of Skinner's Corps, was drawn-up in front of the Durbar tent. The Maharana was saluted with seventeen guns, and met by his Lordship, who advanced some steps and led His Highness to a throne, on which the two chiefs sat during the meeting. The presents offered were handsome, and included an elephant and two horses all richly caparisoned.

H. H. the Maharajah of Jaipur, Sawai Singh, a lad of eighteen, was received with the same ceremonies and presents as the Maharana of Udaipur. H. H. Maharao Ram Singh of Bundi, received the same welcome as Kishengarh. The

1. Baillie Fraser's *Military Memoirs of Lt. Col. James Skinner*, vol. II, p. 218 (1857).

Maharajah of Jodhpur, the Maharawal of Jaisalmer and the Maharaja of Bikaner sent excuses for not coming.

On the 8th of February, the Governor-General, accompanied by Lord Clare, Governor of Bombay, mounted on elephants and attended by their respective staffs and escorts, returned the Maharana of Udaipur's visit, receiving similar presents to those which had been given. On the following days, the same visits and ceremonies were gone through with H. H. the Maharajah of Jaipur and other Maharajas, all of whom presented the same gifts, though the three first had received none, a compliment which obliged his lordship to invite those chiefs a second time in order to return them similar presents.

The various bodies of troops of both cavalry and infantry, assembled at Ajmer under their respective chiefs, amounted to upwards of 1,00,000 men and about two hundred pieces of cannon. Lord William Bentinck returned to Delhi by way of Kishengarh, Jaipur, Alwar and Bharatpur, without holding a regular Durbar at Ajmer.

Mr. Edmunstone left Ajmer towards the end of 1836, in which year, the district of Merwara was also placed under the N. W. P. Government. Lt. Macnaughten succeeded Mr. Edmunstone. Lt. Macnaughten, and Col. Sutherland, who had become Commissioner, advocated construction of tanks and the kind of settlement which Captain Dixon had introduced in Merwara. The Government hesitated to sanction expenditure.

From 1837-38 to 1840-41, the four years were years of great distress in Ajmer, and "the Khalsa villages, owing to heavy assessments had reached the lowest depths of poverty."[1] Tanks were broken and wells went into disrepair. "The Khalsa villages bore a poverty-stricken look, which was a painful contrast to the condition of the Talukadars' estates.[2]

A British force under Col. Sutherland held Jodhpur for five months in 1839 A. D."[3]

Mr. La Touche says; "The outcome of British administration for 23 years had been to reduce the district to a state of abject poverty."[4] Towards the end of 1840, Col. Sutherland, the Commissioner, asked Captain Dixon, Superintendent of Merwara to report on the construction of tanks in Ajmer.

In February 1842, Mr. Macnaughten departed from Ajmer. Mr. Macnaughten was a most popular officer and showed

1. La Touche's *Settlement Report*, p. 76.
2. Ibid.
3. Adam's *Western Rajputana States*, p. 51.
4. La Touche's *Settlement Report*, p. 76.

great solicitude for the welfare of the people. "He often dressed like an Indian gentleman, used an Indian saddle for his horse. He adopted the *Janeu* (sacred thread) and had Brahmin cooks and often sat down to take his meals with a *dhoti* on." He was very charitable and gave large gifts. Raja Chaman Singh of Rajgarh was a great friend of Mr. Macnaughten, who used to go to Rajgarh and join Indian amusements. The people of Ajmer loved him. He used to call Bhawanji Chita of Nausar (near Ajmer) as Bhawanji *kaka* (uncle). He generally conversed in the Marwari language, which he spoke fluently. He often went to Pushkar to bathe in the lake. He collected a lakh of rupees by public subscription and excavated the present Pushkar pass in 1840 A.D. The date of this excavation is given in the chronogram "Himmate Hakime Dauran Kamare Koh Shakist."

Major Dixon was appointed Superintendent of Ajmer in 1842, in addition to Merwara. About him, Mr. La Touche says: "From the date of his assuming charge, a new era—one of prosperity—commences in the history of the administration of the country. Old tanks were repaired and new ones constructed at an expense of 4,52,707/-. Both Major Dixon and Col. Sutherland wanted to reduce the rate of revenue to one third, but Government refused to sanction this. It was, however, reduced from one half to two fifths." When Major Dixon commenced the construction of his tank embankments in 1842, he acted as a steward to a great estate. He founded hamlets where he thought fit; he gave leases at privileged rates to those who were willing to dig wells, and distributed the lands under the new tanks to strangers whom he located in hamlets in the waste."[1]

In 1847 A.D., Mr. Thompson,[2] Lt. Governor of the N. W. P., visited Merwara. In this year, the Mewar share

1. J.D. La Touche's *Gazetter of Ajmer-Merwara*, page 20. Colonel Dixon had an Indian wife and had a son by her, who, when six years old, was sent to London for education and is said to have lived and died there, leaving three or four sons. Colonel Dixon's widow was living at Beawar in 1875 A.D. and receiving a pension from the property left by her husband.—*Vide* Maharaja Kishen's Urdu *Tarikhe Ajmer*, p. 126. (1875 A.D.) Colonel Dixon's *Chhatri* in the principal bazaar of Beawar is still venerated by the Mers of Merwara, who sing his praises as *Dixon Baba*.

Colonel Dixon, a native of Scotland, was appointed an officer of the Bengal Artillery in 1812 A.D., and had taken part in the subjugation of Merwara. He was appointed Dy. Commissioner of Ordinance and placed in charge of the Ajmer Magazine. He remained there till 1836, when he was appointed Superintendent of Merwara. In 1842, he became Superintendent of both the Ajmer and Merwara districts. In 1853, he was appointed Commissioner of Ajmer-Merwara, with an Assistant in each district. He administered the districts till 1857, when he died after 45 years of service at Beawar on 25th June, 1857, after having heard of the outbreak of the Mutiny. He was buried in the cemetry there. He always lived in Beawar during the summer and the rains.

2. La Touche's *Settlement Report*, p. 77.

of Merwara revenue began to be appropriated towards the maintenance of the Mewar Bhil Corps.

In 1847 A.D., the paragannah of Phooleya, a part of Ajmer, held by the Chief of Shahpura, as Istimrardar of Ajmer, was severed from Ajmer, and the connection of Shahpura with Ajmer ceased. The statement of the population of Ajmer contained in Dr. R. Irvine's *Medical Topography of Ajmer* and given above, shows that Phooleya was a part of Ajmer and held by the Chief of Shahpura as one of the Istimrardars of Ajmer. The state of Shahpura consisted of two pargannahs (1) Kachola in Mewar and (2) Phooleya in Ajmer. Kachola which had been given by the Mewar Darbar was recently resumed by H. H. the Maharana of Udaipur. Now, only Phooleya, which till 1847 was an Istimarari estate of Ajmer, forms the Shahpura State. Mr. J. D. La Touche says:

"The pargannah of Phooleya was originally part of the Khalsa of Ajmer and was given as *jagir* by Shah Jahan to the Raja of Shahpura, a scion of the royal house of Mewar. For many years, the Superintendent of Ajmer exercised an interference in the affairs of the pargannah; but in 1847, it was permanently assessed at Rs. 10,000/- and the Raja of Shahpura is no longer reckoned among the Istimrardars of Ajmer."—*Settlement Report of Ajmer*, p. 65, (1875.)

In 1848 A.D., a census of Ajmer-Merwara was taken. Mr. Thornton, in his *Gazetteer* (1850), p. 18, says:—

"The entire population, as returned by a recent census (1848), amounts to 224,891, something more than 110 to the square mile. Of the above number, 118,533 are returned as Hindu agricultural, 79070 as Hindu non-agricultural; 7,172 Muhammadans and others not being Hindus, agricultural; and 20,116 non-agricultural. The Superintendant reports that the *population* was taken by native officers and that it may be considered as an approximation to the truth."

Col. Dixon laid the foundation of the prosperity of Ajmer and Merwara. He built hundreds of *talaos*, put up embankments and dug wells to protect the districts from famines. He was the first and the last British Officer, who indentified himself with the people of Ajmer-Merwara, mixed with them freely, joined their social functions, and took part in the everyday life of the people. Under him, the town of Ajmer made great progress. All the *ghats* on the Anasagar lake were built under his inspiration. He constructed four big reservoirs of water in the town of Ajmer; namely, (1) the Surajkund opposite the Madar gate, (2) Chandkund outside the city wall between the Delhi and the Agra gates, (3) the Nahar near the Ghaskatla, and (4) the Diggi at the foot of the Taragarh hill, and connected the first three of them with pucca masonry channels with Anasagar. These have now been filled up and disappeared. The Diggi alone remains.

The Sepoy Mutiny.

In 1857 A.D. the famous Sepoy Mutiny took place, which spread throughout Upper India. It broke out at Meerut on 10 May, 1857. The sepoys of the Bengal Army came to believe that the British Government intended to tamper with their religion, by compelling them to use cartridges in which beef had been used. Great disaffection spread among the sepoys and eventually they rebelled. News of the out-break reached Abu on 19th May and Colonel George St. Patrick Lawrence, who had come to Abu, as Officiating Agent to the Governor General in Rajputana in April 1857, sent an urgent message to the Deesa Cantonment for a light field force to be sent to Nasirabad at once, in order to over-awe the sepoys there. On *23rd May, he issued a proclamation to the princes of* Rajputana to keep order in their States and concentrate their forces on their borders to assist the British.[1] On the same date, the artillery and the cavalry portion of the light field force marched from Deesa for Nasirabad. Col. Lawrence sent his assistant, Captain Forbes, to accompany it. The first detachment of this European Force reached Nasirabad on the 12th of June. The forces at Nasirabad consisted of a battery (Indians), the same that had fought with General Sale at Jallalabad, and earned undying fame at that glorious siege; the 1st Bombay Lancers, and the 30th Native Infantry which force was increased on the 1st May by the advent of the 15th Regiment, Native Infantry.

The 15th Native Infantry had come to Nasirabad from Meerut where the sepoy forces had all become disaffected. Except the 83rd Foot at Deesa, which was European, the rest of the army in Rajputana, was wholly Indian. The troops at Neemuch consisted of the 72 Regiment Native Infantry, the 7th Regiment of Gwalior contingent and a wing of the 1st Bengal Lancers and fourth troop First Brigade, Horse Arbillery.[2] At Erinpura, one hundred miles from Ajmer, there was a force of irregular troops called the Jodhpur Legion. The two local corps under British Officers, one recruited from the Bhils at near Udaipur, and the other, Merwara Battalion raised by Kherwara Colonel Dixon at Beawar, thirty two miles south of Ajmer, remained loyal. At Kherwara, there was a troop of the 1st Bengal Infantry which mutinied but was disarmed by the, Bhil corps and disbanded.

At Ajmer, the Magazine was in the hands of two companies of the 15th Regiment, Bengal Infantry which had lately

1. *A chapter of the Indian Mutiny*, by Col. Trevor, A.G.G, Rajputana, p. 3.
2. Pritchard's *Mutinies in Rajputana*, p. 107.

come from Meerut to Nasirabad. Fortunately, there were few bungalows and European residents outside it, only an Assistant Commissioner, the Civil Surgeon and his wife, the Principal, Government College, and one of his assistants, and perhaps half a dozen conductors or non-commissioned officers attached to the Magazine. Colonel Dixon, the Commissioner of Ajmer, who was at Beawar, knew that there was disaffection in the Nasirabad garrison, and determined to save the Ajmer Magazine from falling into the hands of the mutineers. The Magazine was a fortified building, the walls of which were so old and rotten that it was generally believed a gun being fired from any one of the bastions would have brought them down. It stood close to the large and thickly populated city of Ajmer, and commanded by the heights outside the town and contained an arsenal large enough to supply the troops in the whole of Rajputana, capable of furnishing a siege train of great strength, guns, ammunition, besides an immense quantity of treasure, for the protection of which nothing more than a company of sepoys was allowed. When the excitement began, in consequence of the news from Meerut, the Grenadier Company of the 15th Native Infantry was sent for, ostensibly to reinforce the light company in the fort, in reality to act as a check upon it.

With Brigadier Macau's concurrence, Colonel Dixon sent his officiating second-in-command, Leiutenant W. Carnell, with two companies of the Merwara Battalion, which was considered reliable; to take charge of the Magazine by a forced march leaving Beawar at night. Lt. Carnell appeared before the Ajmer Magazine the next morning. The English Officer-in-Command refused to vacate the Magazine, but Lt. Carnell insisted on occupying the arsenal and took possession of the Magazine, turning out the 15th Indian Infantry. This relief was destined to be of the highest consequence. He brought into it the European residents of the place, mounted old cannon on every bastion, dug a well in the middle of the quandrangle, lay a stock of provisions and prepared for contingencies. The 15th Indian Infantry, on return to Nasirabad were hissed by their comrades there for giving way to the low caste *Mers*. Col. Lawrence sent hundred men of the 83rd (Europeans) on his arrival on 12th June at Nasirabad out of the first detachment of that regiment from Deesa.

The cantonment of Nasirabad was drawn out in a contiguous line. On the right, were the lines of the 1st Bombay Lancers; to their left, those of the 15th regiment, Native

Infantry.[1] To the left of them again was a large space of ground devoted to the artillery, containing lines for Indian sepoys as well as barracks for European gunners; and to the left of this again, were the lines of the 30th regiment Native Infantry.

On the 28th May 1857, at 4 P. M., the two regiments of infantry and the company of Bengal artillery at Nasirabad went into mutiny. They took possession of the artillery. The 1st Bombay Cavalry advanced when ordered within a few yards of the guns but would not go further. They, however, allowed the officers to go on. Captain Spottiswoode[2] fell, Col. Newbury was cut to pieces, and Lt. Lock and Capt. Hardy were badly wounded. The remaining English Officers except Captain Fenwick of the 30th, took the road towards Ajmer. The sepoys urged Captain Fenwick to go away. When he shewed unwillingness and they did not want to hurt him, they used force and took him under an escort of four sepoys and an officer to the end of the cantonment and left him there. The officers with a body of lancers who remained loyal, left the road to Ajmer when so directed by the Brigadier Macau, and went towards Beawar. A party of the 30th Native Infantry under an Indian Officer, one hundred and twenty strong, followed the officers to Beawar. Col. Penney, Commandant of the Lancers died on the way to Beawar.[3]

Immediately after it was known that the European Officers had all abandoned the place, the work of destruction commenced in real earnest. There was immense confusion and disorder, as may be supposed. Having got rid of their legitimate commanders, the men had no mind to subject themselves to any new authority till they had had a fling first, and tasted the sweets of liberty. So they set to work, burning and plundering. The church was the first to go, and right merrily it blazed away as soon as fire was set to the dry thatch. The neighbouring bungalows went next, and Lt. Pritchards', being in close proximity to the Lines, was among the earliest destroyed. The treasure-chest was brought down, and put under a guard; very shortly after, it was broken open, and pay, as it was called, distributed among all the sepoys and registered camp-followers who chose to go and take it; and there were not many, we may be sure, who neglected so good an offer. But the whole night was spent by the bulk

1. Letter No. 107—A—784 dated 27th July, 1858, from the Agent, Governor General, Rajputana, to the Government of India.
2. Pritchard's *Mutinies in Rajputana* p. 49.
3. Letter of 29 May 1857, from the Commandant of Rajputana Field Force, to the Agent to the Governor General Mt. Abu. Also, letter No: 107 A—784 D/27 July 1858 from the Agent, Governor General, Rajputana, to the Government of India.

of the men in plunder. "After plundering the officers' houses, they next approached to loot the shops and planted a cannon at the head of the Sudder Bazar, threatening to open fire, if the inhabitants did not submit quietly to having their houses sacked and property taken away. It was a reign of terror. "But amid all this riot and disorder," says Lt., Pritchard, "I never heard that any blood was wantonly shed; indeed, in this respect, the Nasirabad mutiny forms an exception to the rest; two officers had been killed at the guns, and two wounded, and several of the sepoys had fallen, either killed or badly wounded by some of the cavalry officers who got among them, but there was no massacre, no butchery in cold blood like that which disgraced so many scenes of the rebellion."[1]

After electing their own officers and collecting the plunder, the mutineers took the way to Delhi.[2] Why they did not attack the Magazine at Ajmer, but passed by to Delhi is a mystery. Lt. I. C. Pritchard says: "The Magazine was a fort, but what means had we of maintaining a siege, for the plunder of so rich a city as Ajmer, and the possession of so valuable an arsenal as that in the fort with an almost inexhaustible supply of arms, ammunition, military stores, and all the materials of war, were likely to tempt them in that direction. It is said that they were so loaded with loot and were so anxious to join the mutineers at Delhi, that they did not care to undertake an attack on the Magazine which would be defended by the contingent of the Merwara Battalion."[3]

"The mutineers," says Lt. I. C. Pritchard in his *Mutinies in Rajputana*,[4] "were closely pursued by two officers, Lt. Walters, the Assistant Commisssioner of Ajmer, and Lt. Heathcote, Deputy Assistant Quarter-Master-General of the Rajputana Field Force, as the Nasirabad garrison was called. These officers were accompanied by one thousand men, called Raj troops, which signifies armed retainers of the neighbouring independent chiefs; some belonging to the Jodhpur and some to the Jaipur States. The men would not fight, and they were too much afraid of the sepoys and the guns to attack them, if they had wished, but they made no secret of the fact that their sympathies were with the rebels; they believed that we had tried to tamper with the religion of our men, and evidently thought they were right to act as they

1. Pritchard's *Mutinies in Rajputana*, p. 66.
2. They reached Delhi cn 18th June carrying six guns with them—Kaye's *Sepoy War*, vol. II, p. 550. These Nasirabad troops "were the very flower of the rebel army" Ibid, p. 551.
3. Lt. Pritchard's *Mutinies in Rajputana*, p. 58.
4. Ibid, pp. 89, 90.

did. Still; they went along with these two British officers cheerily enough, and, keeping just behind the rebel column, followed it nearly up to Delhi. It is a strange thing that though they were on the look-out for stragglers, they found none. The rebels made good long marches, the roads were in many places very heavy, the men were encumbered with immense quantities of plunder, and must have been badly off for carriage, yet the pursuers could pick up no stragglers. They parted with a quantity of the plundered property in the villages as they went along, from which a portion was subsequently recovered; but that they should have managed to carry along their sick and women and children and baggage in their hasty march, ill-equipped as they were, is not one of the least curious parts of their strange history."

The officers escorted by the 1st Bengal Lancers reached Beawar on Friday, the 29th May. As soon as the mutineers left Nasirabad for Delhi and the tidings of this reached Beawar, some of the fugitives returned to Nasirabad from Beawar about thirty-six hours after the sepoys left for Delhi. They found the houses blackened ruins, the compounds and roads strewn with papers, letters, notes and fragments of books. The ditches round most of the compounds were also full of papers. A house here and there had been set on fire. The inhabitants of the bazaar were reassured. Half the houses had been locked, the owners having gone away.

In a few days after the return of the fugitives to Nasirabad, the reinforcement promised to the inhabitants of the bazaar arrived; a detachment of the Jodhpur Legion, a wing of the 12th Bombay Native Infantry, a detachment of the 2nd Bombay Cavalry, three guns, Bombay Horse Artillery (European), and about two hundred men of H. M.'s 83rd. The officers who had been left at Beawar accompanied this part of the detachment, as also did the Brigadier and his staff.

On 12 June, a trooper of 1st Bombay Lancers mounted his horse, rode in front of the lines and called upon his comrades to mutiny. As the Bombay Lancers pursued him, he fled to the lines of 12th Bombay Native Infantry, where he was sheltered. Brigadier Henry Macau ordered the 12th to come out, only 40 obeyed. The Brigadier called out the guns and proceeded to the lines of the 12th with a compass of 83rd. The rebel trooper was shot by an Artillery Officer and the leaders of the disaffected court martialed. Five were hanged, three sentenced to life imprisonment, and twenty-five deserted. Arms were restored to others.

The light field force from Deesa, consisting of four hundred of Her Majesty's 83rd Foot, the 18th Bombay Native Infantry, and one troop of Horse Artillery, reached Nasirabad on June 12.[1] Colonel Lawrence, A. G. G., accompanied by his assistants, Capt. Hardcastle and Lt. Impey, had hurried down from Abu on the 1st of that month, as soon as he heard of the outbreak at Nasirabad, arriving at Beawar on the 5th. There he found a warrant from the Lt. Governor of Agra, nominating him Brigadier General, to command the troops in the province, which command he held till Major General Roberts was appointed to the command of Rajputana Division, in March 1858. Col. Dixon dying on 25 June, he assumed charge, by the desire of the same authority, of the Commissionership of Ajmer-Merwara.

On 10th July, Col. Lawrence sent one hundred men of Her Majesty's 83rd Regiment, two hundred men of 12th Bombay Native Infantry, one squadron of 2nd Bombay Cavalry from Nasirabad and two guns from Ajmer Magazine to Neemuch as urgently required there.[2] By this time, the Magazine had been put into as good a state of defence as was possible, breaches having been repaired and provisions for six months laid in. Making Ajmer his headquarters, and residing close to the city, with only a guard of the Mers round his house, Col. Lawrence paid frequent visits to Nasirabad and Beawar, instilling confidence by the calm way in which he carried out the usual duties of the Commissioner in open court during June and July.

On the 9th August 1857, an outbreak took place in the Ajmer Jail, and about fifty prisoners of the criminal class broke loose; the city remained perfectly quiet, and the civil Mounted Police (a portion of the same body which at Neemuch had joined the mutineers)[3] promptly pursued and mercilessly cut down the run-aways.[4]

On August 10, an incipient mutiny at Nasirabad among the Hindustani portion of the 12th Bombay Native Infantry, one of the corps sent from Deesa was suppressed by disarming most of the regiment and making an example of the ring-leaders, five of whom were hanged on 25th August.

Maharaja Takht Singh of Jodhpur, at the request of the Political Agent, Captain Monck Mason, sent two thousand men

1. *A Chapter of the Indian Mutiny* by Col. Travor, A. G. G. Rajputana, p. 8.
2. Letter D/ 27 July, 1858 from the A. G. G. Rajputana to the Goverment of India.
3. Ibid.
4. Col. Trevor's *Chapter of the Indian Mutiny*, p. 8.

and six guns to help Lieutenant Carnell at Ajmer. This force encamped near the Anasagar and was not admitted in the Magazine. Thakur Kesri Singh of Kuchaman, Marwar, with his retainers came to help the British and remained for several weeks in the Magazine.

The crowning mercy of the year 1857 to Rajputana was the preservation of the arsenal, the treasury and the city of Ajmer, due to Lieutenant Carnell's forced march from Beawar to Ajmer, "backed by the loyalty of the *Mers* and the measures taken by Lt. Carnell to resist the attack from the Sepoys and over-awe the large and populous city." The report of Brigadier General Lawrence to the Government of India in 1858, says: "The importance of Ajmer cannot be over-estimated. It is to Rajputana what Delhi was to India, and an insurrection there would have been a focus for all the disaffected of the country." Lieutenant Pritchard says: "It was generally believed that if Ajmer had fallen, the Rajputana states would have gone too; for the possession of the arsenal and all the military stores aad treasure in the fort, besides the prestige which would accompany the acquisition of one of the most famous cities in India would have given the insurgents cause in that part of the country such an accession of influence and actual strength that it would have won over to its side one or more of the independent chiefs—the rest would have followed suit, and British interest and power would have ceased from that time to exist."[1]

It is no part of this narrative to give an account of the mutiny as it spread in other places in Rajputana; how the mutiny broke out on June 3, at Neemuch, where a troop of Horse Artillery, the left wing of the 1st Bengal Cavalry, the 72nd Regiment, Bengal Native Infantry, and 7th Regiment of the Gwalior Contingent, were stationed; how the European officers and their families, after vain attempts to resist and rally a portion of the troops were obliged to flee, and all got away safely except the wife of a sergeant and two children, who were murdered; how they shot some Sepoys of the 7th Regiment Gwalior Contingent, who had rejoined the column after seeing their officers to a place of safety; how on 9th June, a body of cavalry of the Mahidpur contingent, sent to Neemuch to assist the Kotah Raj troops, mutinied, murdered two of its officers, Lt. Hunt and Brodie, and joined the Neemuch mutineers beyond Deoli; how on 21st August, a band out of a contingent of the Erinpura Jodhpur Legion stationed at

1. *Mutinies in Rajputana*, p. 39.

Anadra,[1] stole up to Mt. Abu, and opened fire on the European soldiers in the Hospital there, and on Col. Hall's bungalow wounding his son Mr. A. Hall, but retired when the soldiers returned the fire; how they returned and joined the whole Legion in open mutiny at Erinpura, looted cantonments, imprisoned Lt. Conolly and marched to Ajmer, but finding that their way was barred at Pali by the Jodhpur State forces, entered into the service of the Thakur of Ahwa; how this legion attacked on 8th September the Marwar State troops who fled losing their commander, guns, camp and ammunition; how Colonel Lawrence failed to dislodge the mutineers and how the Agent, Captain M. Mason was killed; how the Kotah garrison rebelled, attacked the Residency, killed the doctor, Mr. Sadler, set fire to the palace, cut off the Political Agent Major Burton's head and that of his two sons and imprisoned the Maharao of Kotah, till relieved by the troops from the Karauli State; how General Roberts invested Kotah with 5500 men on March 25, 1858, and delivered an assault on 30th, but found the place evacuated, the rebels having all escaped unscathed; how the celebrated Tantia Topi appeared with an army of twelve thousand men and besieged Tonk, but retreated later and was defeated by General Roberts at Burwas and fled to Jhalrapatan, where he obtained a large amount of jewels and treasures, twenty-seven guns with elephants and horses which enabled him to take the field again; how Tantia Topi reappeared in Mewar and again with eight thousand cavalry crossed the Chambal and threatened Tonk and Jaipur, but was defeated at Dausa on 14 January 1859 by General Showers from Agra; and lastly, how a column of infantry under Colonel Holmes surprised the rebel camp at Sikar and dispersed them.

From 1857, Ajmer-Merwara became a Deputy Commissionership under the Agent Governor General, Rajputana, who became Commissioner of Ajmer, and remained subordinate to the government of the N. W. P. till 1871 A.D. The first Deputy Commissioner was Captain B. P. Lloyd, who had been Col. Dixon's Assistant from 1849 to 1853. He went on leave, and during his absence, Captain Brooke officiated for him.

In 1858, the whole of the rainfall took place between 16 July and 1 August. "All the tanks were filled and many of them burst. Anasagar overflowed, and the houses on the

1. The Jodhpur Legion at Erinpura consisted of artillery, two ninepounders; cavalry, three troops; and eight companies of infantry and three companies of Bhils. *vide*, Pritchard's *Mutinies in Rajputana*, pp. 208-9. A detachment had been distributed in villages".

bund were all under water."[1] The Kharif failed. Major Lloyd returned from leave on 12 July, 1859.

In June 1864, Ajmer was connected by telegraph with Agra. In September, the telegraph was extended to Deesa. Major Davidson succeeded Major Lloyd. Captain Repton succeeded Major Davidson in April, 1868 A.D.

The years 1868 to 1870 saw a famine in Ajmer-Merwara, which, for its tragic consequences, is unequalled in the history of the province.[2] Col. J. C. Brooke, Agent, Governor General, Rajputana, says that 25% of the population or one in every four human beings died.

Lord Mayo's Durbar at Ajmer.

In October, 1870 A.D. Lord Mayo, Viceroy of India, came to Ajmer *via* Bharatpur, Jaipur and Sambhar, and held a Durbar at Ajmer, to which all the Rulers of the Indian States of Rajputana, were invited. This was the first "Governor General's Durbar" at Ajmer, and the second occasion, when the Governor General invited the rulers of the Indian States in Rajputana to meet him, the first being the occasion when Lord William Bentinck[3] had done so on 17, January, 1832. The following princes came to Ajmer to attend the Durbar:

H. H. Maharana of Udaipur	H. H. Maharaja of Karauli
H. H. Maharaja of Jodhpur	H. H. Nawab of Tonk
H. H. Maharao of Kotah	H. H. Maharaja of Kishengarh
H. H. Maharao of Bundi	H. H. Maharaj Rana of Jhalawar

His Excellency the Viceroy arrived in the afternoon on the 20th of October, 1870 and his camp was pitched at the Mirshali gardens. He was taken in procession in the city of Ajmer, which he entered by the Agra Gate and passing through the Naya Bazar, Cavendishpura, Madar Gate, Ghaseti Bazar, Durgah Bazar came out by the Delhi Gate. The procession dispersed at the Residency, where the Mayo College now stands.

The Indian rulers of Rajputana paid visits to His Excellency on 21 October; and a Durbar was held on the 22nd, when an untoward incident occurred. Maharaja Takht Singh of Jodhpur felt offended at a lower seat being given to him

1. La Touche's *Settlement Report*, p. 82.
2. Col. Brooke's *Account of the Famine in Rajputana including Ajmer-Merwara*, p. 22. A full account of this famine is given under the chapter. "Famines in Ajmer-Merwara."
3. While Lord William Bentinck took several weeks to come to Jaipur from Bharatpur, Lord Mayo travelled 112 miles and came there in one day.

than he was entitled to, and left Ajmer without informing the Governor General or attending the Durbar. Maharaja Takht Singh's salute was reduced by two guns. The Maharaja represented matters to the Secretary of State for India, who accepted the Jodhpur claim, and matters were amicably settled and the salute restored.

His Excellency advised the princes present to protect and respect the rights of their subjects, as the British Government was doing the rights of Indian States themselves. He then proposed the founding of a college at Ajmer for the education of the princes and the thakurs of Rajputana, which was accepted by all. He left for Nasirabad on 25 October, 1870.

In 1871 A.D., a great administrative change occurred. Ajmer-Merwara was taken away from the N. W. P. Government and placed under the Foreign and Political Department of the Government of India to facilitate the work of that department in the Indian States of Rajputana. The Agent to the Governor-General, Rajputana, was made ex-officio Chief Commissioner of Ajmer-Merwara, and Mr. L. S. Saunders, a deputy commissioner in the Punjab was appointed the first Commissioner of Ajmer-Merwara. He had come to Ajmer from the Punjab in 1869 A.D. Both Ajmer and Merwara were given, an assistant commissioner each. They, like the Commissioner, were officers of the Political Department. This arrangement was slightly modified in 1914 A.D, when the assistant commissioner of Merwara was replaced by an extra assistant commissioner.

In 1873-74, earth-works for the Rajputana State Railway were commenced, and the Railway from Agra came to Ajmer on 1st August, 1875 A.D. and taken to Nasirabad on 14, February, 1876 A.D. The main line was continued to Ahmedabad. A branch line from Ajmer to Khandwa was opened on 1st December, 1881 A.D., and the Railway assumed the name of Rajputana Malwa Railway.

In honour of the Imperial Durbar held at Delhi in 1877, when Queen Victoria assumed the title of Empress of India, T. Pratap Singh of Pisangan was given the title of Raja and the Thakurs of Masuda, Kharwa, Bandanwara, and Junia were made Rao Sahibs.

With the advent of the Railway, the population of Ajmer began rapidly to increase. A new extension of the town of Ajmer was planned, and Kaisarganj came into existence in 1884-85. Other population centres began to spring up.

In 1886, the Ajmer-Merwara Municipalities' Regulation was enacted introducing the principle of election for the first time in Ajmer. On the 17th February 1890, H. R. H. Prince Albert Victor, Duke of Clarence, during his tour in India, came to Ajmer from Jaipur at 8-30 a.m., and left for Chitor the same evening at 11-36 p m. The Istimrardars of Kharwa, Bhinai, Masuda, Pisangan, Junia and Bandanwara were presented to him.

Two severe famines took place in Ajmer-Merwara, one in 1890-92, and another in 1899-1900. During the 1890-92 famine, the Municipal Committee, Ajmer constructed the Foysagar lake as a famine work, for water-supply for Ajmer.

In October 1890, the Czarewitch (later Czar of Russia) and Lord Lansdowne, Viceroy of India, visited Ajmer.

Under the Ancient Monuments Preservation Act of 1904, the following were declared as preserved monuments:

(1) Marble Baradaries on the Anasagar Bund. (2) Badshahi Building in the Naya Bazar. (3) Adhai-din-ka-Jhonpra. (4) Abdullah Khan's tomb on the Beawar Road near the Railway goods-shed. (5) Sola Khumba in the Dargah Khwaja Sahib and (6) Kos-Minars.[1]

H. H. Amir Habibullahkhan of Afghanistan paid a visit to Ajmer. He arrived by special train at 10 a.m. on 3rd January 1907, and left in the evening after ten hours' stay. He paid a visit to the Dargah Khwaja Sahib. He went straight from the Railway station to the Dargah and walked right-up to the tomb of the Khwaja Sahib with boots on. He was the first man to break the convention that people either should go into the Dargah without shoes on or with cotton covers over them. He and his fortyfour sardars were accommodated in the Baradaries on the Anasagar embankment, which were fitted out for his reception. He lunched at Ajmer, and had his dinner in the Railway train.

Her Majesty the Queen Empress Mary paid a visit to Ajmer. She came to Ajmer on 21st December, 1911 at 3-30 p.m. and was accommodated in the Residency. She paid a visit to the Mayo College in the after-noon the same day. The next day, at 10 a.m., she went to Pushkar; and after returning from there, she went to the city and paid a visit to

1. These are masonry pillars about twenty feet high, built by Emperor Akbar, every kos. or two miles, when he came from Agra to Ajmer in 1570 A.D. Eight of these minars still exist on or near the road from Ajmer to Kishengarh.

the Dargah and the Adhai-din-ka-Jhonpra at 4 p.m. She left at 10 a.m. on the 23rd, for Deoli. The Duchess of Devonshire, the Earl and Countess of Shaftesbury and the Hon'ble Venetia Baring were members of the party.

No change in the administration of Ajmer-Merwara took place when the Minto Morley Reforms were introduced in 1911 A.D., which largely affected the administration of the major provinces of India. The breaking out of the Great War in August, 1914 A.D. stirred life in Ajmer-Merwara along with the rest of India. In the Great War, AjmerMerwara rendered great assistance to Britain. Merwara supplied soldiers for the war, till almost every one capable of bearing arms in Merwara, enlisted and went to the front in Mesopotamia or some part of Africa. Large sums of money were subscribed in Ajmer and Beawar towards the War Loan. A sum of Rs. 2,12,810-12-4[1] was contributed towards the war and various relief funds. A sum of Rs. 20,45,349/- was subscribed towards the War Loan. A Committee was appointed to carry on publicity work and war propaganda in this small province, with Mr. Leslie Jones, Principal, Mayo College, Ajmer as President and the author of this book as Secretary.

The influenza epidemic, from which the whole of India suffered in 1918 took a toll of 19835 persons from Ajmer. A Government of India Act was enacted in 1919, but Ajmer-Merwara was again ignored.

H. R. H. the Prince of Wales[2] came to Ajmer on 28, November, 1921 at 8-30 a.m. and departed the same day at 11 p.m. Lord Cromer and Admiral Halesey were with him. He visited the Mayo College.

In 1920, the Government of India appointed a committee with Mr. Ashworth of the United Provinces Civil Service as President, to report on the administrative and judicial arrangement in Ajmer-Merwara so as to give the people a voice in the administration. This committee, after taking official and non-official evidence, reported that "the only way to make the

(1)

(a) Imperial Indian Relief Fund, Rajputana Branch,	Rs.	96,565	11	8		
(b) St. John Ambulance Fund	,,	22,442	10	1		
(c) Rajputana Aeroplane Fund	,,	46,187	2	6		
(d) Indian Soldiers Fund	,,	22,279	4	1		
(e) Motor Ambulances	,,	20,540	0	0		
Others	,,	4,796	0	0		
	Rs.	2,12,810	12	4		

(2) Col. Worgan, Military Secretary to H. R. H. the Prince of Wales came to Ajmer on 15 August, 1921 A.D.

administration efficient in Ajmer-Merwara, and to let the province have the benefit of the reforms", recently introduced in other provinces, was to amalgamate it with the United Provinces. Nothing so far has come out of it. In 1924 A.D., Ajmer-Merwara was allowed to return a member, to represent it in the central Legislative Assembly. The author of this book was the first member so elected. In 1926, a Judicial Commissioner was appointed for Ajmer-Merwara, and the Chief Commissioner of Ajmer-Merwara was divested of his judicial functions.

In 1935, a new Government of India Act was passed. Part III of this Act was brought into force on 1 April, 1937. This has effected another change in the administration of the province. Ajmer-Merwara has been placed under the administrative control of the Home Department of the Government of India, as the Political Department, having been placed under the Viceroy as Crown Representative, has ceased to have any thing to do with British India. It has also been arranged that the Commissioner and Assistant Commissioner of Ajmer shall in future be two U. P. Civilians, whose services shall be borrowed from the United Provinces for three years at a time, to work under the Agent to the Governor-General for Rajputana, now designated "the Resident in Rajputana and Chief Commissioner, Ajmer-Merwara." Another little change, the Act of 1935 has introduced is that when the Federal Legislature is formed, Ajmer-Merwara and Panth Piploda will jointly return one member to the Federal Assembly and one to the Federal Council of State. A change necessarily entailed by the Home Department taking charge of the Ajmer-Merwara is that in future all legislation for the province will be passed by the Federal Legislature instead of the Governor-General in Council, which at present enacts laws for Ajmer-Merwara without reference to any legislative body. The Scheduled Districts Act has ceased to have any effect from 1 April, 1937. Another change, though a nominal one, is that the Police force in Ajmer-Merwara, railway lands in Rajputana and the Abu leased areas, which prior to the 1st April, 1937 was under the control of the Agent to the Governor General in Rajputana and Chief Commissioner, Ajmer-Merwara, has, with effect from the aforesaid date, been brought under the administrative control of the Chief Commissioner, Ajmer-Merwara.

A very important and material alteration in the area and population of Ajmer-Merwara was made in 1938 A.D. Those portions of Merwara which had originally belonged to the Mewar

and Marwar States and which had been handed over temporarily between 1823 and 1830 A. D. to the British Government to restore order in Merwara, were retroceded to the two States. Thus an area of about 343 miles with a population of 53,328 has been retroceded to the Mewar and the Marwar States, reducing the area of Ajmer-Merwara from 2710 to 2367·9 sq. miles, and the population from 5,60,292 to 5,06,964.

CHANGES IN ADMINISTRATION

District.	Period.	Local Officer.	Local Government		Highest authority.
Ajmer.	1818-1832	Superintendent	Resident at Delhi. Later A G.G. Malwa and Rajputana, and later A. G. G. Rajputana as Commissioner.		Government of India.
,,	1832-1846	,,	A.G.G., Rajputana as Commissioner	N.W.P. Govt.	,,
Merwara.	1822-1846	,,	Resident at Delhi. Later A.G.G. Rajputana as Commissioner of Ajmer.		,,
Ajmer-Merwara.	1846-1853	Superintendent	A G.G. Rajputana as Commissioner.	N.W.P. Govt.	,,
	1853-1857	Commissioner		N.W.P. Govt.	,,
	1857-1871	Deputy Commissioner	A.G G. Rajputana as Commissioner.	,,	,,
	1871-1937	Commissioner	A G.G. Rajputana as Chief Commissioner.		Government of India Foreign and Political Department; & later, Political Department, Government of India.
	1937	,,	Resident in Rajputana as Chief Commissioner.		Government of India, Home Department.

A comparison of the financial aspects of the administration in 1849-50, with that of 1937-38 (which is the last normal year, the years 1938-39 and 1939-40 being famine years) will enable one to appreciate the great development, the administration of Ajmer-Merwara has undergone.

1849-50. A.D.

The income of Ajmer-Merwara in 1849-50, as given in Col. Dixon's

Settlement Report, p. 177, was:

1.	Land Revenue, Khalsa and Istimrar villages	2,86,913	10	7
2.	Customs	96,919	13	2
3.	Abkari	4,920	10	9
4.	Stamp	16,173	6	6
5.	Miscellaneous	6,106	0	4
		4,11,033	9	4
6.	Realised repairs of talaos and roads ...	6,306	0	0
		4,17,339	9	4

1937-38 A.D.

1.	Income tax	2,59,865	4	3
2.	Land Revenue	2,83,438	9	3
3.	Irrigation	1,01,790	4	11
4.	Stamps	2,84,565	8	6
5.	Excise	7,39,914	10	6
6.	Education	60,770	5	4
7.	Forest	85,979	0	0
8.	Others	1,01,173	11	8½
		19,17,497	6	5½

Statement of revenue and expenditure of Ajmer-Merwara for the year 1873-74.[1]—J. D. La Touche's *Gazetteer of Ajmer-Merwara*, page 47.

Heads of Receipts.	Amount.	Heads of Expenditure.	Amount.
IMPERIAL		Revenue	74,705 3 7
		Judicial	57,993 11 5
Land revenue... ...	3,68,831 3 3	Forest	16,352 0 6
		Settlement charges ...	75,344 12 7
Excise on spirits and drugs	30,769 9 9	Abkari	1,164 1 10
		Stamps	4,252 10 4
Assessed taxes... ...	710 9 2	Assessed taxes	24 0 0
		Commissioner, with establishment and contingencies.	62,821 10 1
Stamps	1,35,419 7 6	Meteorology	625 0 0
		Police	74,602 7 1
Law and Justice ...	25,776 9 11	Medical	15,045 5 10
		Education	41,070 1 2
Total Imperial...	5,71,507 7 7	Jail	16,671 13 10
		Registration	2,067 4 3
LOCAL		Cemetery and Church ...	425 0 0
		Refunds	6,144 12 10
District funds	82,429 14 1	Miscellaneous	17,075 7 7
Municipal	44,536 2 2	Total Imperial ...	4,66,425 6 11
		Districts funds	98,765 0 3
		Municipal	60,880 9 3
		Total Local ...	1,59,645 9 6
		Grand Total ...	6,26,071 0 5
		Surplus over Expenditure ...	74,402 7 0
Total ...	6,98,473 7 10	Total ...	6,98,473 7 10

1. "Deducting settlement charges, which are temporary, and refunds, the surplus of revenue over expenditure for this year is Rs. 1,58,892-0-10."

A remarkable feature is the increase in Excise from Rs. 4,920-10-9 in 1849-50, to Rs. 7,39,914-10-6 in 1937-38.

	1849-50.			1937-38.		
Excise	4,920	10	9	7,39,914	4	9
Stamps	16,174	6	0	2,84,565	8	6
Land Revenue	2,86,913	10	7	3,85,228	14	2

The income and expenditure of Ajmer-Merwara[1] in 1937-38 were Rs. 19,17,497-6-5½ and Rs. 18,91,041-6-7 respectively as below.

Income.				Expenditure.				
	Rs. 18,31,518	6	5½	Rs.	35,12,173	10	10	
(with forest)	Rs. 85,979	0	0	deduct ,,	14,51,853	0	0	paid out as interest on Government Securities.
Total	Rs. 19,17,497	6	5½	Rs.	20,60,320	10	10	
				deduct Rs.	2,41,454	4	3	pensions paid to army officers etc.
				Rs.	18,18,866	6	7	
				Add Forest expenditure ,,	72,175	0	0	
				Total ,,	18,91,041	6	7	

If the income and expenditure of the Municipal and other local funds be added, the total income and expenditure of Ajmer-Merwara will stand as under:

	Income.			Expenditure.		
Imperial ...	19,17,497	6	5½	18,91,041	6	7
Municipal 1838-39 ...	5,57,666	3	11	6,14,467	15	8
District Fund ...	1,13,721	0	0	1,17,110	0	0
Total ...	25,88,883	10	4½	25,22,619	6	3

1. The income and expenditure of the famine year 1939-40 A.D. were about fourteen and half lakhs and sixteen and half lakhs respectively, exclusive of famine expenditure.

CHAPTER XVIII

RULERS OF AJMER.

I—DYNASTIES OF RULERS.

Chauhan Rajputs		about 600 to 1194 A.D.
Pathans Sultans of Delhi		1195 to 1400 „
Maharana of Mewar		1400 to 1455 „
Sultan of Mandoo		1456 to 1504 „
Maharana of Mewar		1505 to 1533 „
Sultan of Gujrat		1533 to 1535 „
Rathors of Marwar		1535 to 1544 „
Sur Sultans of Delhi		1544 to 1556 „
Mughal Emperors		1556 to 1719 „
Rathors of Marwar or Emperor of Delhi		1720 to 1755 „
Scindia of Gwalior and Maharaja Ram Singh		1756 to 1758 „
Scindia[1] (or Rathors for brief periods)		1758 to 1787 „
Rathors of Jodhpur		1787 to 1790 „
Scindia of Gwalior		1791 to 1818 „
East India Company of London	...	1818 to 1857 „
Kings of England		1857 to 1940 „

II—SOVEREIGNS.

CHAUHAN KINGS ABOUT 600 TO 1195 A.D.

1	Ajaipal or Ajairaja	16	Viryarama	(1040 A.D.)
2	Vigrahraja I	17	Chamundraja	
3	Chandraraja I	18	Durlabhraja III	(1075 A.D.)
4	Gopendraraja	19	Vigrahraja III	
5	Durlabhraja I	20	Prithviraja I	(1105 A.D.)
6	Govindraja or Guvaka I (820)	21	Ajaideva or Ajairaja	(1130 A.D.)
7	Chandraraja II	22	Arnoraja or Anaji	(1140 A.D)
8	Guvaka II	23	Jugdeva	
9	Chandanraja	24	Vigrahraja IV	(1153-64 A.D.)
10	Vakpatiraja I	25	Appargangeya	(1167 A.D.)
11	Sinharaja (950 A.D.)	26	Prithvibhatta	(1167-69 A.D.)
12	Vigrahraja II (973 A.D.)	27	Someshwar	(1170-79 A.D.)
13	Durlabhraja II	28	Prithviraja the Great	(died 1192 A.D.)
14	Govindraja II			
15	Vakpatiraja II	29	Hariraja	(1193-95 A.D.)

1. During this period, only the city of Ajmer was under the Scindia; the rural areas were under the Rathors of Jodhpur.

PATHAN KINGS,[1] MAHARANAS OF MEWAR, SULTANS OF MANDOO AND GUJRAT, AND RATHORS OF MARWAR 1195 TO 1556 A.D.

	A.H.	SULTANS OF DELHI (1195 to 1400 A.D.)	
1.	589	Muizzuddin Muhammad bin Sam (1st Dynasty)	... 7th Jan., 1195 to 18th Aug., 1205
2.	602	Kutbuddin Aibak	... 18th Aug., 1205 to 25th June, 1210
3.	607	Aram Shah	... 25th June, 1210 (few months)
4.	607	Shamsuddin Altamash	... 1210 to 16th Sept. 1235
5.	633	Ruknuddin Firoz Shah I,	... 16th Sept. 1235 to 14th Aug., 1236
6.	634	Sultana Raziah Begum	... 14th Aug, 1236 to 3rd Aug., 1239
7.	637	Muizzuddin Bahram Shah	... 3rd Aug., 1239 to 12th July 1241
8.	639	Alauddinmasud Shah	... 12th July, 1241 to 19th May, 1246
9.	644	Nasiruddin Mahmud ...	... 19th May, 1246 to 13th Oct., 1265
10.	664	Ghiasuddin Balban ...	... 13th Oct., 1265 to 16th Feb., 1287
11.	686	Muizzuddin Kaikubad ...	... 16th Feb., 1287 to 14th Jan., 1290

Second Dynasty—KHILJIS.

12.	689	Jalaluddin Firuz Shah II	... 14th Jan., 1290 to 10th Nov., 1295
13.	695	Ruknuddin Ibrahim	... 10th Nov. (few months) 1295
14.	695	Alauddin Muhammad Shah	... 1295 to 7th April 1315
15.	715	Shahabuddin Umar ...	... 7th April, 1315 to 26th March 1316
16.	716	Kutbuddin Mubarak Shah I	... 26th March 1316 to 12th Feb. 1320
17.	720	Nasiruddin Khusru (few months)	12th Feb., 1320

Third Dynasty—TUGHLAQS.

18.	720	Ghayasuddin Tughlaq Shah	... 1320 to 18th Dec., 1324
19.	725	Muhammad Bin Tughlaq	... 18th Dec., 1324 to 28th Feb., 1351
20.	752	Firoz Shah III Bin Salar Rajab.	28th Feb., 1351 to 11th Jan., 1388

The following were the later Sultans of Delhi, but their rule was too precarious even in Delhi to admit of its extension to Ajmer. We come on firm ground after Kumbha's conquest of Ajmer.

21.	790	Tughlaq Shah II ...	... 11th Jan., 1388 to 31th Dec., 1388
22.	791	Abubakra Shah	... 31st Dec., 1388 to 20th Dec., 1389
23.	792	Muhammad Shah Bin Firoz Shah.	20th Dec., 1389 to 17th Nov., 1392
24.	795	Sikandar Shah	... 17th Nov., (45 days only) 1932
25.	795	Mahmud Shah II	... 1392 to 27th Oct., 1394
26.	797	Nusrat Shah, (Interregnum) Mahmud restored	... 27th Oct., 1394 to 13th April, 1410

Maharana Kumbha of Chitor	...	...	...	1400-1455
Mahmud Khilji of Mandoo	...	...	...	1456
Maharana Rai Mal of Chitor	...	...	...	1505
Bahadur Shah of Gujrat ...	...	...	...	1533
Rao Viramdeva of Merta ...	...	...	...	1535
Rao Maldeva of Jodhpur ...	...	...	...	1535-1544
Sher Shah Sur, Sultan of Delhi	...	...	...	1544
Haji Khan, slave of Sher Shah Sur	...	...	...	1556-58

1. Though no historical evidence is available that every one of the Sultans Ruknuddin Firoz Shah I to Firoz Shah III (number 5 to 20 above) actually ruled in Ajmer, yet it is presumed that they or their officers held away in Ajmer.

MUGHAL EMPERORS (1558 to 1719 A.D.)

Akbar	1558 to 1605
Jahangir	1605 to 1628
Shan Jahan	1628 to 1658
Aurangzeb	1658 to 1707
Bahadur Shah	1707 to 1712
Jahandar Shah	1712 to 1713
Farrukhsayar	1713 to 1719
Rafiuddarjat	1719 to 1719 (7th June)
Rafiuddaula (Shah Jahan II)	1719 to 1719

RATHORS OF JODHPUR, OR EMPERORS OF DELHI (1719 to 1755 A.D.)

Maharaja Ajit Singh of Jodhpur ...	1719 to 1722
Emperor Muhammad Shah	1722 to 1734
Maharaja Abhai Singh of Jodhpur ...	1735 to 1740
Emperor Muhammad Shah of Delhi ...	1740 to 1743
Maharaja Abhai Singh	1743 to 1749
Emperor Ahmad Shah	1749 to 1751
Maharaja Bakht Singh	1751 to 1752
Maharaja Bijai Singh	1752 to 1755

RATHORS OF JODHPUR, OR SCINDIA OF GWALIOR (1755-1818 A.D.)

Scindia of Gwalior and Maharaja Ram Singh	1756 to 1758
Scindia of Gwalior (and Rathors for brief periods)	1758 to 1787[1]
Maharaja Bijai Singh of Jodhpur ...	1787 to 1791
Madhava Rao Scindia	1791 to 1794[2]
Daulat Rao Scindia	1794 to 1818

BRITISH (1818 TO 1940).

The East India Company of London ...	1818 to 1857
Queen Victoria of Great Britain ...	1857 to 1901
Edward VII	1901 to 1910
George V	1910 to 1936
Edward VIII (only few months) ...	1936
George VI	1936

1. During this period except the town of Ajmer, the district of Ajmer was under the Rathors of Jodhpur.
2. When Ajmer was under Madhavarao Scindia, part of the district was under Jodhpur.

GOVERNORS AND VICEROYS

(1558 to 1940 A.D.).

Sovereign.	Subedar or Governor.	Date Hijra.	Date A.D.
	Mughal Governors.		
Akbar.	Muhammad Kasim Nishapuri ...	965	1558
,,	Mirza Sharfuddin Husain ...	967	1559-60
,,	Kazi Mad	970	1562-3
,,	Julal Boo Kasie	981	1573-4
,,	Raja Madho Singh... ...	987	1579
,,	Raja Man Singh	989	1581
,,	Madho Singh	1000	1591-2
,,	Mir Kalan	1008	1599-1600
,,	Shahbaz Khan	1012	1603-4
Jahangir.	Mirza Masud	1017	1608-9
,,	Sayad Ali	1018	1609-10
,,	Safdar Khan	1020	1611-2
,,	Karimdad Khan	1027	1618
,,	Sardul Singh	1034	1624-5
,,	Mirza Munnoo	1036	1626-7
,,	Hasub Khan	1038	1628-9
,,	Sardul Singh	1039	1629-30
,,	Raja Bhim Singh Sisodia ...	1046	1636-7
,,	Sayad Bagha	1047	1637-8
,,	Muhammad Murad... ...	1048	1638-9
,,	Bhagwan Singh	1050	1640-41
,,	K. Arjun Singh	1053	1643-4
Shah Jahan.	Mirza Doo	1054	1644-5
,,	Raja Bithal Das	1054	,,
,,	Rup Singh and Ram Singh ...	1066	1655-6
Aurangzeb.	Hafiz Nazir Shah	1068	1657-8
,,	K. Ram Singh	1069	1658-9
,,	Tarbiat Khan	1070	1659-60
,,	Murawat Khan	1073	1662-63
,,	Usman	1073	,,
,,	Hafiz Nazir	1075	1664-5
,,	Rashid Ahmad	1076	1665-6
,,	Maharaja Udaibhan ...	1076	,,
,,	Maharaja Raj Singh ...		
,,	Mir Sayad Umaid		
,,	Abid Khan	1078	1667-8
,,	Mir Sayad Umaid	1079	1668-9
,,	Nawab Surat Khan ...	1080	1669-70
,,	Jafir Khan	1080	,,
,,	Nawab Izat Khan	1081	1670-71
,,	Maharaja Raj Singh ...	1081	,,
,,	Rup Singh	1082	1671-2
,,	Nawab Durab Khan ...	1088	1677-8

Sovereign.	Subedar or Governor.	Date Hijra.	Date A.D.
Aurangzeb.	Tyber Khan	1090	1679
,,	Maharaja Raj Singh ...	1091	1680
,,	Asad Khan	1092	1681
,,	Maharaja Madho Singh ...	1093	1682
,,	Raja Pirthi Singh	1097	1685-6
,,	Sipahdar Khan	1100	1688-9
,,	Khudabad Sher	1100	,,
,,	Muhammad Khan	1102	1690-91
,,	Alayar Khan	1104	1692-3
,,	Shafi Khan	1105	1693-4
,,	Muhammad Sharif... ...	1105	,,
,,	Muhammad Khan	1106	1694-5
,,	Narsingh Das	1106	,,
,,	Saleh Muhammad	1109	1697-8
,,	K. Amud Ali	1110	1698-9
,,	Kesri Singh	1110	,,
,,	Amir Ali Khan	1112	1700-1701
,,	K. Ram Chand	1113	1701-2
,,	K. Kesri Singh	1114	1702-3
,,	Muhammad Sayad son of Sheikh Qutab	1115	1703-4
,,	K. Atmaram	1116	1704-5
Bahadur Shah.	Nawab Ghayasali Khan ...	1119	1707-8
Jahandar Shah.	Shah Ullah Khan	1122	1710
,,	Ram Singh	1122	..
Farukhsayar.	Najabat Khan	1123	1711
,,	Baz Khan	1123	..
,,	Khan Jahan	1128	1716
,,	Azizuddaula Khan Alam ...	1130	1717-8
,,	Samandar Khan	1130	..
Muhammad Shah	Maharaja Sawai Singh ...	1131	1718-9
,,	Maharaja Man Singh ...	1133	1720-21
,,	Zafar Kuli Khan	1137	1724-5
,,	Sheikh Rahmat Ullah ...	1141	1728-9
,,	Wali Muhammad Khan ...	1142	1729-30
	(not known)	1143	1731-42
,,	Mir Muhammad Islam ...	1156	1743
	Rajput and Mahratta Governors.		
Maharaja Abhai Singh.	Mir Muhammad Islam ...	,,	,,
Maharaja Bakht Singh.	,,	,,	,,
	(not known)		
Maharaja Bijai Singh.	Balu Jyotshi	1176-1176	1762-63
Madhava Rao Scindia.	Bapurao Pandit	1177-1180	1763-1767

Sovereign.	Subedar or Governor.	Date Hijra.	Date A.D.
,,	Shambhuji	1180-1182	1767-1769
,,	Anwar Beg	1183-1183	1769-1770
,,	Shambhuji	1184-1187	1770-1773
,,	Jivaram	1188-1192	1774-1778
,,	Anwar Beg	1197-1201	1783-1787
Maharaja Bijai Singh.	Dhanraj Singhi	1201-1205 V. Sambat	1787-1791
Madhavrao Scindia.	Sivaji Nana[1]	1849	1791-1797
Daulat Rao Scindia.	Jaswant Rao Bhao (Sivaji Nana's son)	1854	1797-1799
,,	Mr. Simpson (3 months) Mr. Low (9 months) on behalf of General Perron... ...	1857	1800-1801
,,	Goginbeg Khan, on behalf of General Perron... ...	1858 9	1801 1802
,,	Balarao Inglia	1860-65	1803-1808
,,	Hira Khan (3 months) Gumanji *alias* Tantia Scindia	1865	1809
,,	Gumanji alias Tantia Scindia ...	1866-73	1809-1816
,,	Bapu Scindia	1874	1816-1818
	British Governors General.		
East India Coy.	Marquis of Hastings		1818-1823
,,	Lord Amherst		1823-1835
,,	Sir Charles Metcalfe		1835-1836
,,	Lord Auckland		1836-1842
,,	Lord Ellenborough		1842-1844
,,	Lord Hardinge		1844-1848
,,	Lord Dalhousie		1848-1856
Queen Victoria.	Earl of Canning		1856 1862
,,	Earl of Elgin		1862-1863
,,	Lord Northbrook		1872-1876
,,	Earl of Lytton		1876-1880
,,	Marquis of Ripon		1880 1884
,,	Marquis of Dufferin		1884-1888
,,	Lord Lansdowne		1888-1894
,,	Earl of Elgin		1894-1899
King Edward VII.	Lord Curzon		1900-1905
,,	Lord Minto		1905-1910
King George V.	Lord Hardinge		1910-1916
,,	Lord Chelmsford		1916-1921
,,	Marquis of Reading		1921-1926
,,	Lord Irvin		1926-1931
,,	Lord Willingdon		1931-1936
King Edward VIII King George VI.	Lord Linlithgow		1936

1. From 1791 to 1806, most of the district of Ajmer was under Jodhpur.

IV-AGENTS TO THE GOVERNOR GENERAL

IN RAJPUTANA AND COMMISSIONERS OF AJMER-MERWARA (1832 to 1853 and 1857 to 1871), AND CHIEF COMMISSIONERS OF AJMER-MERWARA (1871 to 1940 A.D.)

S. No.	Name.	Date of assumption of office.	Remarks.
1	Lieutenant-Colonel A Locket.	1832	Proceeded on leave 29th November 1833, making over charge to his First Assistant, Major A. Spiers.
2	Major Nathaniel Alves.	18th April, 1834 ...	Proceeded on leave 1st February, 1839, making over charge to Captain John Ludlow, Assistant to the Agent to the Governor-General and officiating Political Agent, Haraoti.
3	Lieutenant-Colonel John Sutherland.	12th February, 1839.	Officiating. Confirmed 15th February, 1841.
			Major C. Thoresby officiated as Agent to the Governor-General during Lieutenant Colonel Sutherland's absence on leave from 26th February 1844 to 2nd March 1846.
			Lieutenant Colonel Sutherland died at Bharatpur on 24th June 1848. Lieutenant C. L. Showers, Assistant to the Agent to the Governor-General was in charge of the office until the arrival of Lieutenant Colonel Sutherland's successor.
4	Colonel John Low, C.B.	20th November, 1848.	Afterwards General Sir John Low, G.C.S.I., K.C.B., subsequently Resident at Hyderabad and Member of the Council of the Governor-General.
			Major D. A. Malcom officiated as Agent to the Governor General during Colonel Low's absence on short leave in Simla from the 8th September 1851 to the 1st December 1851.
			Lieutenant-Colonel G. St. P. Lawrence officiated as Agent to the Governor-General on Colonel Low's transfer to Hyderabad on the 25th December 1852 until the arrival of his successor.
5	Lieutenant Colonel Sir Henry Montgomery Lawrence, K.C.B.	5th March, 1853 ...	Transferred to Lucknow, as Chief Commissioner, Oudh, March 1857.

S. No.	Name.	Date of assumption of office.	Remarks.
6	Colonel George St. Pierre Lawrence.	17th March, 1857 ...	Afterwards Lieutenant General Sir George Lawrence, K.C.S.I., C.B.
			Major W. F. Eden Officiated as Agent to the Governor-General during Colonel Lawrence's furlough in England from the 10th April 1859 to the 24th November 1860.
7	Lieutenant-Colonel E.K. Elliot.	15th April, 1864 ...	Previously Chief Commissioner of the Central Provinces. Confirmed as Agent to the Governor General in Rajputana with effect from the 1st November 1864. Died at Nasirabad on the 27th March 1865.
			Lieutenant A. R. Bruce, Assistant to the Agent to the Governor-General was in charge of the office until the arrival of his successor.
8	Lieutenant-Colonel William Frederick Eden	3rd April, 1865 ...	Died at Ahmedabad on the 14th November 1867 on his way to England on furlough.
9	Lieutenant-Colonel R.H. Keating, V.C., C.S.I.	4th November, 1867.	Afterwards officiating Chief Commissioner of the Central Provinces and Chief Commissioner of Assam.
10	Colonel J C. Brooke ...	15th June 1870 ...	
11	Colonel Lewis Pelly, C.S.I.	21st June 1873 ...	Cofirmed as Agent to the Governor-General on the 6th February 1874. Afterwards Lieutenant-General Sir Lewis Pelly, K.C.B., K.C.S.I., M.P.
			Colonel W. H. Beynon officiated as Agent to the Governor-General during Colonel Pelly's absence on leave from the 6th April 1874 to the 7th July 1874.
12	Mr. Alfred C. Lyall, I.C.S.	12th November, 1874.	Afterwards the Right Hon'ble Sir Alfred Lyall, K.C.B., Foreign Secretary to the Government of India and member of the India Council 1888-1903.
			Major C. K. M. Walter officiated as Agent to the Governor-General from the 18th August 1876 to the 8th March 1877 during Mr. Lyall's absence from Rajputana.
13	Major Edward R. C. Bradford, C.S.I.	23rd March, 1878 ...	Confirmed 12th December 1878. Afterwards Colonel Sir Edward Bradford, Bart, G.C.B , G.C V.O., K.C.S.I., Commissioner of the London Metropolitan Police.
			Lieutenant-Colonel C.K.M. Walter officiated as Agent to the Governor-General from the 17th March 1881 to the 29th November 1882 during Colonel Bradford's absence from Rajputana.

S. No.	Name.	Date of assumption of office.	Remarks.
14	Colonel C. K M. Walter.	27th March, 1887 ...	Confirmed on the 1st April 1887.
15	Colonel G. H. Trevor, C S.I.	20th March, 1890 ...	The following officers officiated as Agent to the Governor-General during Colonel Trevor's tenure:— (1) Colonel P. W. Powlett from the 27th August 1891 to the 27th November 1891, in addition to his own duties as Resident Western Rajputana States during Colonel Trevor's absence on privilege leave. (2) Lieutenant-Colonel W. H. Curzon Wyllie C.I.E., (afterwards Sir W, H. Curzon Wyllie, K.C.I.E., M.V.O., Political aide-de-Camp to the Secretary of State for India) in charge of current duties of Agent to the Governor-General from 5th November 1893 to 22nd November 1893. (3) Colonel W. F. Prideaux (afterwards C.S.I.) from 22nd November 1893 to 9th January 1894 during Colonel Trevor's absence on privilege leave. (4) Lieutenant-Colonel H. B. Abbott from the 20th March 1895, on departure of Colonel Trevor till the arrival of his successor on the 28th October 1895.
16	Mr. R. J. Crosthwaite, I.C.S.	28th October, 1895...	Afterwards Sir Robert Crosthwaite, K.C.S.I., Agent to the Governor-General, Central India.
17	Mr. A.H.T. Martindale, I.C.S.	1st March, 1898 ...	Afterwards Sir Arthur Martindale, K.C.S.I. The following officers officiated as Agent to the Governor-General during the absence of Mr. Martindale on leave;— (1) Lieutenant-Colonel C. E. Yate, C. S. I., C. M. G., (afterwards Colonel Sir Charles Yate Bart, C.S.I., C.M.G., M. P. and Agent to the Governor-General in Baluchistan) from the 27th August 1898 to the 21st October 1898. (2) Lieutenant-Colonel W. H. Curzon-Wyllie, C.I.E., from the 1st May 1900 to the 31st March 1901. (3) Lieutenant-Colonel A.P. Thornton from the 1st April 1901 to the 2nd February 1902.

S. No.	Name.	Date of assumption of office.	Remarks.
18	Mr. Elliot Graham Colvin, I.C S.	1st April, 1905 ...	Confirmed on 1st October 1906. Afterwards Sir Elliot Colvin K.C.S.I. The following officers officiated as Agent to the Governor-General during the absence of Mr. Colvin on leave:— (1) Lieutenant-Colonel Charles Herbert (afterwards C.S.I.) from the 12th July 1906 to the 7th January 1907. (2) Lieutenant-Colonel A. F. Pinhey, C. I. E., (Afterwards Sir Alexander Pinhey K C.S.I., C.I.E., Resident at Hyderabad) from the 6th November 1908 to the 18th October 1909. (3) Lieutenant-Colonel W. C. R. Stratton C.I.E., from the 4th May 1912 to the 3rd November 1912, (4) Lieutenant-Colonel J. L. Kaye from the 30th September 1915 to the 15th October 1915.
19	Lieutenant-Colonel John Manners-Smith, V.C., C.V.O., C.I.E.	12th November, 1917.	Confirmed on 4th January 1918. The following officers officiated as Agent to the Governor-General after Lieutenant-Colonel Manners-Smith's departure and before the arrival of his successor: (1) Mr. A. T. Holme, I.C S., from the 21st April 1919 to the 27th November 1919. (2) Lieutenant-Colonel P. T. A. Spence from the 28th November 1919 to the 21st December 1919. (held charge of current duties only).
20	Mr. Robert Erskine Holland C.I.E., I.C.S.	22nd December, 1919.	Afterwards Sir Robert Holland, K.C.I.E., C.S.I., C.V.O., Member of the Council of the Secretary of State for India. The following officers officiated as Agent to the Governor-General during Mr. Holland's absence on leave:— (1) Lieutenant-Colonel R. A. E. Benn from the 14th May 1920 to to the 23rd June 1920 (in charge of current duties only).

S. No	Name.	Date of assumption of office.	Remarks.
			(2) Mr. A. T. Holme, C.I.E., I.C.S., from the 24th June 1920 to the 18th November 1920.
			(3) Mr. C. C. Watson, C.I.E., I.C,S., (afterwards Sir Charles Watson K.C.I.E , C.S.I., Agent to the Governor-General, States of Western India. Later, Political Secretary to the Government of India) from the 6th March 1923 to the 27th October 1923.
			(4) Lieutenant-Colonel A. D. Macpherson from the 11th March on the departure of Sir Robert Holland until the arrival of his successor on the 7th August 1925.
21	Lieutenant-Colonel Stewart Blakely Agnew Patterson, C.I.E.	7th August, 1925 ...	Afterwards Sir Stewart Patterson, K.C.V.O , C.S.I., C.I.E., Political Aide-de-Camp to the Secretary of State for India.
22	Mr. Leonard William Reynolds, C.I.E , M.C , I.C.S.	14th March, 1927 ...	Afterwards Sir Leonard Reynolds, K.C.I.E., C.S.I., M.C.
			The following officers officiated as Agent to the Governor-General during Mr. Reynolds' absence on leave:—
			(1) Mr. A. N. L. Cater, I.C.S., (afterwards Sir Norman Cater, K.C I.E., Agent to the Governor-General in Baluchistan) from the 16th April 1929 to the 3rd November 1929.
			(2) Lieutenant-Colonel R. J. Macnabb from the 3rd October 1930 to the 18th October 1930.
			(3) Lieutenant-Colonel D. M. Field from the 19th October 1930 to the 8th February 1931 and (during Mr. Reynold's severe illness) from the 20th August 1931 to the 8th September 1931. Afterwards Resident, Mysore.1
23	Lieutenant-Colonel George Drummond Ogilvie, C S.I., C.I.E.	28th October, 1932...	Afterwards Sir George Ogilvie, K C.I.E., C.S.I.
			Mr. A. C. Lothian, C.I.E., I.C.S., officiated as Agent to the Governor-General during Sir George Ogilvie's absence on leave in England from the 6th April 1934 to the 6th October 1934.
24	Mr. A. C. Lothian ... Now Sir Arthur Lothian, K.C.I.E., C.S.I., C.I.E.	28th October, 1937...	Mr. C.L. Corfield, C.I.E., M.C., I.C.S. officiated for Mr. A.C. Lothian as Resident in Rajputana from 12th May 1939 to 29th September 1939.

1. After retirement, Chief Minister at Jodhpur.

V—LOCAL OFFICERS

(1818 to 1940 A.D.)

SUPERINTENDENTS OF AJMER.

	From	To	Duration. Y.	M.	D.
Colonel Nixon	9th July 1818	17th July 1818 ...			9
Mr. Wilder	18th July 1818	15th Dec. 1824[1] ...	6	4	28
Mr. Moore (incharge) ...	16th Dec. 1824	21st Apr. 1825 ...		4	6
Mr. Middleton	22nd Apr. 1825	23rd Oct. 1827 ...	2	6	2
Mr. Cavendish	24th Oct. 1827	28th Nov. 1831 ...	4	1	5
Mr. Moore	29th Nov. 1831	1st July 1832 ...		7	3
Major Alexander Speirs[2] ...	2nd July 1832	16th Apr. 1834 ...	1	9	15
Mr. Edmonstone ...	17th Apr. 1834	30th June 1836 ...	2	2	14
Mr. Trevelyn	1st July 1836	25th July 1837 ...	1	0	25
Mr. Macnaughten... ...	26th July 1837	17th Feb. 1842 ...	4	6	2
Colonel Dixon	17th Feb. 1842	1853 ...	11		

SUPERINTENDENTS OF MERWARA.

Colonel Hall	1823—1835
Colonel J. Dixon...	1835—1853

COMMISSIONERS OF AJMER-MERWARA.

Colonel Dixon (Sir Henry Lawrence acted for a while, on Col. Dixon's death)	1853—1857

DEPUTY COMMISSIONERS.

(From 1857 to 1870, Deputy Commissioners were in charge, and the Agents to the Governor-General Rajputana, were Commissioners.)

	From	To
Major Lloyd[3]		1857
Captain J. C. Brooke	1857	Feb. 1859
Major Davidson (officiating)	Feb. 1859	11th July 1859
Major Lloyd	12th July 1859	14th Aug. 1862
Major Davidson	15th Aug. 1862	1868
Major Repton	Apr. 1868	1871

1. He was also Political Agent for Jodhpur, Jaisalmer and Kishengarh. See Watson's *Rajputana Gazetteer*, p. 94.
2. Mr. La Touche says (p. 73) that Major Speirs made over charge, to Mr. Edmonstone in Decr., 1833.
3. He was Col. Dixon's assistant from 1849 to 1853. He went on furlough when appointed Deputy Commissioner.

COMMISSIONERS OF AJMER-MERWARA.

	From	to
Mr. Leslie S. Saunders, I.C.S.	1871	3rd Mar. 1885
Colonel W. Tweedie, C.S.I., I.A. ...	4th Mar. 1885	25th June 1885
Mr. T. C. Plowden, I.C.S.	26th June 1885	13th Nov. 1885
Colonel G. H. Trevor, C S.I., I.A. ...	14th Nov. 1885	19th Mar. 1890
Colonel K. J. L. Mackenzie, I.A., officiated in August, September and October of 1888 when Colonel Trevor was on privilege leave.		
Captain A. F. DeLassoe, C.M.G.,C.I.E.,I.A.	20th Mar. 1890	15th Apr. 1890
Colonel John Biddulph, I.A.	15th Apr. 1890	3rd July 1891
Captain A. F. DeLassoe, C.M.G.,C.I.E.,I.A.	4th July 1891	16th July 1891
Major W. H. C. Wyllie, C.I.E., I.A. ...	17th July 1891	1st Dec. 1891
Mr. John Biddulph, I.A., ...	2nd Dec. 1891	13th Apr. 1892
Mr. A. H. T. Martindale, I.C.S. ...	14th Apr. 1892	19th Mar, 1895
Lt. Colonel A. P. Thornton, I.A. ...	20th Mar. 1895	27th Oct. 1895
Mr. A. H. T. Martindale, I.C S. ...	28th Oct. 1895	1st Mar. 1896
Mr. H. V. Cobb, I.C.S.	2nd Mar. 1896	8th Aug. 1896
Lt. Colonal A. P. Thornton, I.A. ...	9th Aug. 1896	15th Dec. 1896
Mr. A. H. T. Martindale, I.C.S. ...	16th Dec. 1896	6th April 1897
Lt. Colonel Thornton, I.A.	7th Apr. 1897	5th Oct. 1897
Captain C. H. Pritchard, I.A.	6th Oct. 1897	12th Nov. 1897
Lt. Colonel A. P. Thornton, I.A. ...	13th Nov. 1897	9th June 1899
Mr. J. Lang, I.C.S.	10th June 1899	21st June 1899
Lt. Colonel C. W. Ravenshaw, I.A, ...	22nd June 1899	28th Aug. 1899
Mr. A. L. P. Tucker, I.C.S.	29th Aug. 1899	4th June 1903
Lt. Colonel P. T. Melvill, I.A.... ...	5th June 1903	18th Nov. 1906
Major H. B. Peacock, I A.	19th Nov. 1906	12th Dec. 1906
Lt. Colonel C. H, Pritchard, I.A. ...	13th Dec. 1906	19th Mar. 1909
Major R. E. A. Hamilton, I.A.... ...	20th Mar. 1909	4th April 1909
Lt. Colonel W. C. R. Stratton, I.A. ...	5th Apr. 1909	30th April 1912
Captain W. G. Hutchinson, I.A. ...	1st May 1912	9th June 1912
Mr. A. T. Holme, I.C.S....	10th June 1912	24th June 1914
Mr. H. D. Graves Law, M.A., I.C.S. ...	25th June 1914	8th July 1914
Mr. A. T. Holme, I.C.S.	9th July 1914	28th Oct 1915
Mr. C. C. Watson, C.I.E., I.C.S.... ...	29th Oct. 1915	20th Dec. 1916
Mr. H. C. Greenfield, I.C.S.	21st Dec. 1916	2nd Jan. 1917
Mr. L. W. Reynolds, C.I.E., M.C., I.C.S.	3rd Jan. 1917	31st Oct. 1918
Lt. Colonel S. B. A. Patterson, I.A. ...	1st Nov. 1918	2nd Feb. 1920
Mr. E. C. Gibson, I.C.S....	3rd Feb. 1920	5th Mar. 1920

	From	To
Major D. M. Field, I.A....	6th Mar. 1920	25th May 1920
Major R. A. Lyall, I.A....	26th May 1920	5th Dec. 1920
Lt. Colonel S. B. A. Patterson, I.A. ...	6th Dec. 1920	31st Jan. 1922
Mr. P. B. Warburton, I.C.S.	1st Feb. 1922	19th Mar. 1922
Mr. C. C. Watson, C.I.E., I.C.S. ...	20th Mar. 1922	4th Mar. 1923
Mr. J. A.O. Fitzpatrick, C.I.E.,C.B.E.,I.C.S.	5th Mar. 1923	31st Oct. 1923
Mr. C. C. Watson, C.I.E., I.C.S.... ...	1st Nov. 1923	20th Jan. 1924
Mr. E. C Gibson, I.C.S.	21st Jan. 1924	4th Mar. 1925
Lt. Colonel R. J. W. Heale, O.B.E.,I.A.	5th Mar. 1925	1st May 1926
Captain W. F. Q. Shuldham, I.A. ...	2nd May 1926	11th June 1926
Lt. Colonel R. J. W. Heale, O.B.E., I.A.	12th June 1926	20th April 1927
Mr. E. C. Gibson, I.C.S....	21st Apr. 1927	23rd Oct. 1927
Lt. Colonel R. J. W. Heale. O.B.E., I A.	24th Oct. 1927	3rd Mar. 1928.
Captain I. W. Galbraith, M.C., I.A. ...	4th Mar. 1928	12th Mar. 1928
Lt. Colonel C. H. Gabriel, I A.	13th Mar. 1928	10th May 1928
Captain I. W. Galbraith, M.C., I.A. ...	11th May 1928	13th May 1928
Mr. E. C. Gibson, I.C.S.	14th May 1928	30th April 1930
Captain I. W. Galbraith, M.C., I.A. ...	1st May 1930	2nd Nov. 1930
Mr. E. C. Gibson, I.C.S.	3rd Nov. 1930	24th Mar. 1933
Captain L-A. G. Pinhey, I.A.	25th Mar. 1933	31st Mar. 1933
Major G. L. Betham, C.I.E., M.C. ...	1st April 1933	2nd Sept. 1934
Captain I. W. Galbraith, M.C., I.A. ...	3rd Sept. 1934	30th Sept. 1934
Major D. G. H. De La Fargue ...	1st Oct. 1934	7th Nov. 1934
Mr. G. H. Gidney, C.I E., I.C.S. ...	8th Nov. 1934	21st April 1936
Mr. L. C. L. Griffin, I.C.S.	22nd April 1936	31st Mar. 1937
Mr. B. J. K. Hallowes, I.C.S.	1st April 1937	...

CHAPTER XIX

CHRONOLOGY OF AJMER

Fifth Century B. C. The Barli Inscription in Brahmi script discovered in the Bhilot Mata Temple in the Barli Istimrari estate, Ajmer, thirty six miles south east of the city of Ajmer.

Second Century B. C. Four inscriptions in the Sanchi Stupa (Bhopal) mentions Pushkar and its inhabitants as having built cells in the Stupa:

Sanchi Stupa Inscription no. 294 (Ep. Indica, vol. II, p. 387).

"The gift of Isidatta (Risidatta), the wife of Leva from Pokhara (Pushkar)".

Ibid no. 297.

"The gift of Sangharakhita from Pokhara" (Ep. Indica, vol. II, p. 388).

Sanchi Stupa Inscription, Tope II, No. 30.

"The gift of the venerable Budharakhita, inhabitant of Pokhara" (Ep. Indica, vol. II, p. 398).

Ibid, Tope II, No. 42.

"The gift of Aya (Arya), inhabitant of Pokhar" (Ep. Indica, Vol. II, p. 398).

A. D.

125 Pandu Lena Cave inscriptions in the hills of Trirashmi near Nasik mentions that Vishvadatt, son of Dinik of the Shak dynasty gave a village and cows after a bath in the sacred lake of Pushkar, near Ajmer.

551 V.S. 608. King Vasudeva, the first Chauhan king of Sambhar, and grandfather of Ajaipal, founder of the city of Ajmer, flourished.

About 590 Ajaimeru or Ajmer was founded by the Chauhan king Ajaipal or Ajaideva

724-726 King Durlabh Rai, great grandson of Ajaipal, was slain during an invasion of Ajmer.

760 P. Hemraj, disciple of Bhattarak Ratnkirtiji (Jain) died at Ajmer. Inscription in his *chhattree* at Ajmer.

805 Goovak I received the title of *Vir* (hero) in the assembly of Nagbhatta, king of Marwar and Kanauj, who died in 833 A.D.

845, 854, 871 Inscriptions in the *chhattrees* on Jain Bhattaraks at Ajmer.

950 King Singhraj, thirteenth from King Vasudeva, defeated the Tomars. He killed the Muslim general, Hatim and, on another occasion, defeated Sultan Haji-ud-din.

A. D.	
956	The Harshnath temple in Shekhawati containing the famous Harsh Stone Inscription, of A. D. 956 (Ephi. Ind. vol. II, p. 116), which gives the geneology of the Chauhan kings of Ajmer, was completed.
973	King Vigrahraja II invaded Gujrat, whose king Mulraj fled to Cutch.
	Inscription of V. S. 973 and S. 1027 (916 A.D. and 970 A D.) in the chhatrees of Vijaikirtiji and Ratnkirtiji.
1020	King Viryaram of Ajmer invaded Malwa. He was later defeated by King Bhoj of Dhar (Malwa).
1024	Sultan Mahmud of Ghazni attacked Ajmer and laid siege to its fortress Garh Beetli, but was wounded. Raising the siege, he went away to Anhilwara.
1075	Durlabh Rai III defeated Shahabuddin. He assisted Udayaditya, king of Malwa, to take Gujrat and kill its king, Raja Karan.
1105	King Prithviraj I of Ajmer mentioned in *Jin Mata temple* inscription of V. S. 1162 in Shekawati. (P. R. of R. S. I. W. Circle for 1909-10, p. 52.)
1108-1123	King Ajaideva II of Ajmer captured Salhana, Commander-in-Chief of Malwa. He defeated the Mussalmans with great slaughter.
1124	Sidhraj Jai Singh of Anhilwara attacked King Arnoraja. After the war, he gave his daughter in marriage to Arnoraja. Later, Kumar Pal, Sidhraj Jai Singh's successor, invaded Ajmer and defeated Arnoraja.
1135	King Arnoraja or Anaji defeated the Muslim invaders, and on the scene of battle, constructed the Anasagar lake at Ajmer.
1140	*Inscription in Rajputana Museum, Ajmer of about 1140 A. D.* of Ajaideva II, king of Ajmer.
	Inscription in the temple of Mokalji at Chitor (Ep. Indica, vol. II, p. 422) of S. 1207 (1149-50 A. D.) of Kumarpal about his invasion of Ajmer.
1150	Arnoraja was murdered by his son Jugdeva.
1152	Visaldeva Vigrahraja IV drove away the parricide Jugdeva from the throne and became king of Ajmer His reign is a landmark in the history of Ajmer. He conquered Nadole, Jalore and Pali. He conquered Delhi between 1155 to 1163. Emperor Visaldeva Vigrahraja IV's famous *Siwalik pillar inscription* dated 9th April, 1164 A D., says that he had cleared the country of all Mussalmans, and commanded his successors to drive them beyond the river Attock. He was the first Chauhan Emperor of India. He was a great scholar. Visaldeva built the Saraswati Mandir (College) at Ajmer, now known after conversion into a mosque, as Adhai-din-ka-Jhonpra. He also constructed the lake Visalsar in Ajmer. The stone inscription of Visaldeva IV of Ajmer in the Rajputana Museum, Ajmer, describes the Chauhans as belonging to the solar race.
	Two Sanskrit inscriptions in Adhai-din ka-Jhonpra on the lintels of the two staircases leading from the roof to the top of the Imamgah stating that the building was constructed by King Vigrahraja.
	Six inscriptions of twelfth Century A. D. of Vigrahraj. Harkeli Nataka of 22 November, 1153 A. D.

A. D.	
1154	Jain Acharya, Jindatta Suri died at Ajmer, and Dadabari was built on his remains.
1157	Sannyasis attacked the Gujars, who were in possession of Pushkar and expelled them on the Diwali day, and appointed their own representatives in the principal temples.
1163	Vigrahraja's minor son, Amar Gangeya, became king of Ajmer but was deposed by Prithvibhatt, son of Jugdeva, uncle of Amar Gangeya.
1164	The Siwalik Pillar Inscription of 9th April 1164 A.D. of Emperor Vigrahraja (*Indian Antiquary*, vol. XIX, p. 215) in Delhi.
1167	The *Hansi inscription* of 1167 A. D. describes the Chauhans as belonging to the lunar race. (Vide *Indian Antiquary* for 1912, p. 19).
	Inscription of Jaishta Vadi 13, S. 1225 (1168 A. D.) on a pillar in the temple of Ruthi Rani at Dhod, Mewar, says that king Prithvibhatta, defeated the king of Sakambari (Amargangeya) and himself became the king (of Ajmer.)
1169	King Prithvibhatt died. King Someshwar, third son of Arnoraja succeeded Prithvibhatta.
	The Mynal inscription (J. B. A. S. vol. LV, pt. I, p. 64.)
1170	Bijolian inscription of Falgan v. 3 (5th Feb 1170 A.D) see J.B A.S. vol LV, pt. I, p. 40, gives an account of Chauhans of Ajmer.
	Anvalda inscription of Bhadrapad vadi 4, V. S. 1134 of King Someshwar's time.
1171	Inscription of V. S. 1228 (1171 A. D.) in Chhatree of Rajkirtiji, Jain Acharya.
1179	Someshwar died and his son, Prithviraj, ascended the throne. He defeated the king of Gujrat, conquered Mahoba which was defended by the famous generals Alla and Udal.
	Sati pillar inscription of Asadh V. S. 1236 in Lohari (Mewar) of Emperor Prithviraja's time.
1190	*Prithviraj Vijaya*, the famous epic poem, composed at Ajmer by Jayanak.
1191	Emperor Prithviraj defeated Shahbuddin Ghori of Ghor (who had invaded India) at Tarain near Thaneshwar.
1192	Shahbuddin Ghori again invaded India with 1,20,000 horse and defeated Prithviraj at Thaneshwar. Prithviraj was killed in the battle. Sultan Shahbuddin came to Ajmer, the seat of the Chauhan Empire, and sacked it. He placed Prithviraj's son Govindraj on the throne and returned to Ghor. Prithviraj's younger brother Hari Raj drove away Govind Raj from the throne for accepting Muslim supremacy, and himself became king of Ajmer.
1193	King Hariraj sent his general, Chatur Raj, to invade Delhi, which was in the possession of Qutubuddin Aibak, slave of Shahbuddin Ghori.
1194	Qutubuddin Aibak defeated Chaturraj and attacked Ajmer.
	Vaisakh Vadi 4th, V.S. 1251. The Tantoti Inscription on an image now in the Rajputana Museum, Ajmer about a grant of land by Queen Pratapdevi of King Hariraj, brother of Emperor Prithviraja.

A. D.	
1195	Qutubuddin Aibak retook Ajmer and the fort of Taragarh, and appointed a Mussalman governor of Ajmer. Khwaja Muinuddin Chisti came to Ajmer.
1196	Qutubuddin started from Ajmer to attack Anhilwara but the Mers and the Rajputs defeated him on the way. Qutubuddin shut himself in the Ajmer fortress, Taragarh. Inscription of H. 595 (1199 A. D.) on the Imamgah in the Adhai-din-ka-Jhonpra, Ajmer. Inscription of Zilhijj 596 (September 1200) in the Adhai-din-ka-Jhonpra about its conversion into a mosque.
1202	17 Rajab H. 598. The Rajputs made a night attack on the fortress of Ajmer and put the Mussalman garrison to the sword along with their commander Sayad Miran Husain Khangsawar. Inscription on the central arch in the Facade of Adhai-Din-ka-Jhonpra about its building in Shamsuddin Altimash's reign (1210-36).
1213	*Facade* (screen wall) of seven arches was finished in the Adhai-din-ka-Jhonpra, Ajmer.
1233	6th Rajab H. 633. In March, Khwaja Muinuddin Chisti died at Ajmer, leaving three sons, one daughter and two wives.
1280	The Chitor inscription of S. 1331 (1280 A. D.) (*Indian Antiquary*, vol. XXII, p. 80) recording that king Vakpatiraj II of Ajmer killed king Amba Prashad of Ahad (Mewar).
1320	Mt. Abu Achleshwar Temple inscription describes the Chauhans as belonging to the lunar race of Rajputs.
1364	Maharana Kshetra Singh of Chitor took Ajmer.
1400	Rao Ranmalla, administrator of Mewar during Maharana Mokal's minority, sent Khimsi with a Sisodia army, who attacked and took Ajmer.
1455	Muhammad Khilji, Sultan of Mandoo captured Ajmer from its Sisodia governor, Gajadhar Kai.
1464	First pucca tomb built on the remains of Khwaja Muinuddin Chisti at Ajmer. Inscription consisting of date S. 1535, Asadh Sudi 6, (1478 A. D.) on the image of Paraswanath in the Dadabari, Ajmer. Inscription of H. 939 (1532-33) on the northern wall of the Mausoleum of Khwaja Sahib giving date of its decoration.
1505	K. Prithviraj, son of Rana Rai Mal of Chitor attacked Ajmer, slew the governor Mallu Khan, and took possession of it.
1509	Guru Nanakdeva, Founder of Sikhism, visited Pushkar on Kartik sud 15th.
1523	Ramsar lake was constructed by Ramdeva of Dhar (S. 1580).
1533	In March, Bahadur Shah of Gujrat sent Shamsher-ul-mulk to reduce the fortress of Ajmer.
1534	Rao Viramdeva of Merta took Ajmer.

A. D.	
1535	Rao Maldeva of Marwar took possession of Ajmer.
1544	H. 951. Sher Shah Sur took Ajmer after defeating Rao Maldeva.
1556	Haji Khan, a slave of Sultan Salem Shah Sur, captured Ajmer.
1558	Akbar's general, Qasim Khan Nishapuri came to Ajmer and took it, Haji Khan having evacuated it.
1558	Masuda Istimarari Estate was founded in Ajmer District.
1561	Akbar came to Ajmer and sent Mirza Sharfuddin against Merta.
1563	Sharfuddin, Jagirdar of Ajmer revolted and came from Delhi to Ajmer. Later, when Akbar's army arrived, he left for Jalor, leaving Tarkhan Dewana in the fort of Ajmer. Tarkhan handed over the fort to Akbar's general.
1564	Akbar appointed Husain Kuli Beg as Jagirdar of Ajmer and Nagor in place of Sharfuddin, who had fled from Ajmer.
1567	(H. 974), Akbar made a grant of 17 villages to Dargah Khwaja Sahib, Ajmer.
1569	Akbar came to Ajmer after reducing Ranthambhor and appointed Shaikh Muhammad Bokhari as Mutavalli of Dargah Khwaja Sahib and rejected the claim of Shaikh Husain to be a descendant of Khwaja Sahib. The Buland Darwaja in Dargah Miran Sahib at Taragarh was built by the Subedar of Ajmer, Ismail Kuli Khan.
	Inscription of Akbar's time on Buland Darwaza in Dargah Miran Sahib, H. 976 (1569 A. D.)
1570	Akbar left Agra on 20th January to go on foot for Ajmer. On the sixteenth day, he came to Ajmer. He built the Akbari mosque in the Dargah.
	Akbar went from Ajmer to Nagor, where Rao Chandrasen of Jodhpur was invited to meet the Emperor.
1571	Emperor Akbar built the Ajmer citywall. He built a palace for his residence at Ajmer, now known as the Magazine.
1572	9th March. Prince Danyal was born to Akbar at Ajmer.
	Akbar came to Ajmer and made preparations to invade Gujrat. He sent Khan Kallan in advance.
1576	On 1 April, Akbar sent from Ajmer an army under K. Man Singh of Amber against Maharana Pratap.
1594	Sheruya Khan, son of Sherafghan Khan was made Khan and appointed *Pasban* of Ajmer.
1595	On accession to the throne of Jodhpur, Maharaja Sur Singh received the following pargannas of Ajmer:—Pisangan, worth Rs. 20,000/-, Samel, worth Rs. 4,000/ ; Naroo, worth Rs. 800/-; Bhadsurio, worth Rs. 800/-; Merwara, worth Rs. 87,631/- (12 villages); Terwara, worth Rs. 54,525/- (14 villages); Jharwasa and Adhwasa, worth a lakh.
1598	Shahbaz Khan, deputy of Mirza Salem (Jahangir) in administration came to Ajmer to go against Mewar. He died at Ajmer in 1599.
1602	Amanat Khan was appointed Bakhshi and chronicler of Ajmer.

A. D.	
1605	Gokaldas received Sawar (Ajmer) as *Jagir* from Emperor Jahangir.
1610	Mahabat Khan started from Ajmer against Udaipur, but Maharana Amar Singh defeated him. (M. U. I. 402).
1613	Jahangir came to Ajmer and sent his son, Shahjahan against Mewar. Wheat sold at a rupee a seer at that time, owing to famine.
	Inscription consisting of a couplet of H. (A. D. 1613) on the Hathibhata at Ajmer.
	Inscription of 16 Rajah H. 1022 (1613 A.D.) giving date of a tomb in *charyar*, Dargah Khwaja, Ajmer.
1614	John Mildenhall, merchant, who had come from England, died at Ajmer, probably the first Englishman, who died here.
	A factory under the Surat factory was opened by Mr Edwards at Ajmer.
	Maharaja Sur Singh of Jodhpur was sent from Ajmer by Jahangir against Udaipur. He blockaded the mountain passes of Mewar.
1615	Jahangir repaired the Visla Lake at Ajmer.
	The mausoleum of Miran Sahib at Taragarh built by Jabbar Khan.
	June. Thomas Coryat, English traveller, arrived at Ajmer.
	22nd December. Sir Thomas Roe, ambassador King James I of England came to Ajmer.
	Jahangir built two pavilions at Pushkar. Inscription on the Southern pavilion giving the date of the building and saying that it was put up under Jahangir's order.
	Inscription of H. 1024 (1615 A.D.) on the summit of the arch at the Dalan in Chashma, giving date of its building by order of Emperor Jahangir.
1616	Prince Shuja was born to Shahjahan at Ajmer on 24 June.
	19th August, Rev. J. Hall died at Ajmer.
	Muhammad Razabeg, Persian ambassador, came to the court of Jahangir at Ajmer on 19th October.
	Sir Thomas Roe left Ajmer on return journey to London on 1st December, and encamped at Ramsar.
	The Mers plundered the camp of Emperor Jahangir.
	Jahangir, while at Ajmer, gave Jalor to Maharajkumar Gaj Singh of Jodhpur. Gaj Singh had taken it from the Biharee Pathans who had been in possession. The Pathans fled to Palanpur and founded there the present dynasty of Nawabs. Jahangir granted patta of Pushkar as Jagir to Brahmans.
1627	On the death of Jahangir in 1627, Shahjahan came to Ajmer from Udaipur and proclaimed himself King and left for Delhi. He gave Raja Bithaldas Gaur of Srinagar (Ajmer) all forts and cities from Ajmer to Ranthambhor.
1628	Shahjahan appointed Mahabat Khan, Subedar of Ajmer and gave him the title of *Khan Khanan* and made him *Haft Hazari*.
1629	Motkid Khan was appointed Fojdar of Ajmer. (M. U. III, 473).

A. D.	
1630	Ikhlas Khan Husain Beg was appointed Fojdar of Ajmer.
1632	Maharaja Gaj Singh of Jodhpur sent Muhnot Nainsi on a punitive expedition against Merwara. He burnt fifteen villages.
	Bithaldas Gaur was appointed Fozdar of Ajmer, and his son Aniruddha, his deputy, on retirement of Muzaffar Kirmani.
1634	Mahabat Khan died at Ajmer, and gave all his property to his Rajput followers.[1] Vithal Das Gaur was appointed Governor of Ajmer.
1636	Jama Masjid was built in the Dargah at Ajmer by Shah Jahan.
1637	Marble Baradaries on the Anasagar Lake were built by Emperor Shah Jahan.
	Inscription consisting of 33 verses under the eaves of the Juma Masjid, Ajmer giving date of the building H. 1147 (1638 A.D.)
1638	Inscription on the entrance to Allauddin's tomb in Dargah Khwaja at Ajmer of H. 1047 (1638 A.D.)
1640	Meerak Muinuddin Ahmad was appointed Bakshi of Ajmer and news writer of the Ajmer Subah.
1643	Princess Jahan Ara, daughter of Shah Jahan, built the Begumi Dalan in the Dargah Khwaja Sahib, Ajmer.
1645	S. 1702. Maharaja Jaswant Singh sent his minister Muhnot Nainsi to punish Rawat Narain. Nainsi destroyed Kot Kirana, Kukda and other villages in Merwara.
1649	Mirza Abu Said, son of Nur Jahan's brother, was made Fojdar of Ajmer; but as he was ill, after a few days stay, he left for Agra.
1654	Shah Jahan came to Ajmer and sent Allami Sadullah Khan to demolish the bastions of Chitor, which had been repaired by Maharana Raj Singh.
1657	Tarbiyat Khan Barlas was made *charhazari*, 4,000 horsemen, with 3,000 horse and was appointed Governor of Ajmer.
1658	Jeth sudi 13th, S. 1714. On 5th June, Maharaja Jaswant Singh came to Ajmer, and stopped here for 40 days. During his stay, he appointed Muhnot Nainsi as minister of Marwar in place of Mian Farasat.
1659	11, 12, 13 March. A battle was fought between Dara Shikoh and Aurangzeb at Ajmer.
	After Dara's defeat, Tarbiyat Khan was, as before, appointed Hakim of Ajmer on the transfer of Lashkar Khan.
1667	Bandanwara Istimrari estate (Ajmer), was founded by Surajmal.
	Khwaja Kuli Khan was appointed Subedar of Ajmer.
1670	Mehroon and Junia, Istimrari estates, were founded by KishenSingh.

1. M. U. III. p 406-7 He said: "The Rajput know how to die. At his death, he addressed them thus: "With your help, I have been able to make a name. 'See that all my things go to you, and that the king's officers do not confiscate my property; take my coffin to Delhi and bury it there."—Jodhpur *Khyat*, and *Muasirul Umra*.

A. D.

1672 Darab Khan was appointed Governor of Ajmer.

1676 S. Hamid Khan son of Murtiza Khan was appointed Subedar of Ajmer, on S. Ahmad Khan's transfer.

1677 Iftkhar Khan Sultan Hussain was appointed Hakim of Ajmer, and later, companion of Prince Akbar. (M. U. I. 254.)

1678 Aurangzeb, appointed Padshah Kuli Khan, entitled Tahwar Khan, as Fojdar of Ajmer in place of Iftkhar Khan.

Aurangzeb, on his arrival at Ajmer, appointed Hasan Ali Khan Bahadur with Khan Jahan Bahadur to take possession of Jodhpur.

Aurangzeb sent an army of ten thousand cavalry under Bahadur against Jodhpur. From Jodhpur, Rathor Roop Singh, Ram Kumavat Bhati and Narsingh Das Rathor advanced, and a battle was fought at Gura.

The Marwar Sardars deputation left Ajmer and reached Delhi the same month.

1679 Ranchhod son of Govind Das, Istimrardar of Kharwa, was killed at Delhi when the Sardars of Marwar fought their way out of the siege which Aurangzeb had laid round the Jodhpur camp to take possession of Ajit Singh.

29 Shaaban H. 1090. Aurangzeb came to Ajmer and stopped in the palace at Anasagar. On 2nd February (Chet vadi S. 1735) Aurangzeb called his generals from various places to take possession of Marwar.

The Thirty Years' War began between Aurangzeb and Marwar.

Aurangzeb left Ajmer for Udaipur, sending a large army towards Udaipur under Hasan Ali Khan.

In July, the Rathors attacked the Jodhpur fort which was in the possession of Rahim Khan. Rahim Khan fled to Nagor. Rathors advanced to attack Ajmer

21 August. a battle was fought at Pushkar between Tahwar Khan, Governor of Ajmer and the Rathors. Tahwar Khan fled and his army was destroyed.

1679 Aurangzeb sent Tahwar Khan from Ajmer to attack Mandal (Mewar) and himself followed him.

On 17 January, Prince Akbar and Durgadas Rathor encamped at Budhwara near Ajmer. At night, owing to Aurangzeb's stratagem, Durgadas quietly left the camp, deserting Prince Akbar.

1680 Inayat Khan was appointed Fojdar of Ajmer. (M. U. I. 816.)

1681 8 Sep., (5 Ramzan H. 1092,) Aurangzeb left Ajmer for the Deccan to fight with Sambhaji who had given shelter to Prince Akbar. He left Jumlat-ul-mulk Asad Khan with Prince Azimuddin in Ajmer to guard it against the Rajputs.

Aitqad Khan went from Ajmer to attack the Rathors at Merta.

1685 Nahar Singh founded the Istimrari estate of Deogaon Baghera.

1689 Aurangzeb's governor of Jodhpur agreed to give *chauth* (one fourth of revenue as tribute) throughout Marwar to Maharaja Ajit Singh.

A. D	
1690	S. 1747. Ajit Singh came with 20,000 horse to Ajmer and prepared to give the town to the flames; but the subedar, Shafi Khan, submitted and gave jewels and horses as tribute, and thus saved Ajmer.
1692	Subedar of Ajmer attacked T. Durgadas at the village Bhartiya near Parbatsar (Ajmer) but was defeated.
1693	Ajit Singh came to Shamshergarh near Beawar and was offered Ajmer by Nawab Shafi Khan on behalf of Aurangzeb. Ajit Singh refused it.
1704	Zabardast Khan, eldest son of Ibrahim Khan, was appointed Governor of Ajmer with the rank of 4,000 with 3,000 horse. Sayad Abdullah Khan, father of the future premier of Farrukhsayar, built Abdullahpura and his wife's tomb at Ajmer.
1705	Haji Khan of Athoon raided Hurda in Mewar. T. Jaswant Singh of Badnor killed Haji Khan and destroyed the fort of Chang.
1707	February 21. Aurangzeb died at Ahmednagar.
	March. Ajit Singh took the city and fort of Jodhpur. Qutubul-Mulk Husain Ali Khan was appointed Subedar of Ajmer.
1708	March 24. Emperor Bahadur Shah arrived at Ajmer from Merta. Ajit Singh also came and was recognised as the king of Marwar.
	2nd April. Maharaja Ajit Singh, Jai Singh and Bahadur Shah left for Mandsaur. Later, Ajit Singh and Jai Singh left the Emperor's camp at Mandsaur and went to Udaipur to ask for help to place Jai Singh on the throne of Jaipur.
	August 6. Ajit Singh arrived at Pushkar on his way to Jaipur to place Jai Singh on the throne there.
1709	Feb. 19. Ajit Singh with twenty thousand men attacked Ajmer and took the city. The Governor of Ajmer, Shujaat Khan, gave a fine of 45,000/-, and Ajit Singh left for Pratapgarh.
1710	June 20. Ajit Singh came to Ajmer and was presented with robes of honour by the Emperor.
	Abdullah Khan's tomb was built by his son Husain Ali Khan in Abdullahpura, Ajmer, near the Railway goodshed.
1713	Athoon (Merwara) was attacked by T. Jawahar Singh of Badnor.
1719	Maharaja Ajit Singh captured Ajmer.
1720	March 8. Maharaja Ajit Singh took up his residence in the Diwan-i-am at Delhi and worshipped Hindu gods there with bells ringing. Ajit Singh was ruler in the fort for three days. The Emperor Farrukhsayar fled into the Zenana.
1721	Emperor Muhammad Shah determined to regain Ajmer from Ajit Singh and sent an army under Muzzaffar Khan. Maharaja Jai Singh of Jaipur joined the Imperialists.
1722	Haidar Quli Khan was appointed Governor of Ajmer.
1723	Haidar Quli Khan died and Najmuddin Ali Khan appointed Governor of Ajmer. Maharaja Sangram Singh II of Mewar invaded Merwara.

A. D.	
1725	Maharaja Jai Singh of Jaipur invaded Merwara, as the Mers refused to surrender T. Debi Singh of Parsoli, who had taken refuge with them.
1730	Maharaja Abhai Singh came to Ajmer and took possession of the fortress, Taragarh.
	Maharana of Udaipur sent T. Jai Singh of Badnor against Athoon. T. Sultan Singh of Masuda, who had gone to assist T. Jai Singh was killed.
1731	Maharaja Abhai Singh appointed his own officers at Ajmer.
1735	May. Maharaja Abhai Singh came to Pushkar, and after staying a month there, he came to Ajmer and resided in the Anasagar palace.
1736	Maharaja Abhai Singh again came to Ajmer and resided there for an year and went to Merta in September 1737.
1737	Maharaja Abhai Singh of Jodhpur took Bhinai (Ajmer district).
1740	Maharaja Abhai Singh of Jodhpur and Rajadhiraj Bakht Singh of Nagor resolved to invade Jaipur, and took Ajmer from Maharaja Jai Singh.
1741	May 28. Rajadhiraj Bakht Singh attacked Sawai Jai Singh of Jaipur and defeated him at Gangwana, nine miles from Ajmer.
1743	Maharaja Abhai Singh sent from Merta, Bhandari Suraj Singh and T. Suraj Mal of Alniawas, who captured Ajmer.
1744	Maharaja Abhai Singh and Bakht Singh came to Ajmer and peace was made between Jaipur and Jodhpur.
1745	Maharaja Abhai Singh came to Ajmer and put up in Khwaja Danish's house.
1747	Malhar Rao Holkar came to Ajmer to see Maharaja Abhai Singh.
1748	Saadat Khan was appointed Governor of Ajmer. Saadat Khan marched into Marwar but was defeated, and had to return to Ajmer.
1749	Feb. 11. Abhai Singh's queen Vichetra Kumari, daughter of the Maharaja of Jaipur, died at Ajmer. In June, Maharaja Abhai Singh died at Ajmer, and was cremated at Pushkar.
	On 19th October, an indecisive battle was fought at Chursiawas, nine miles from Ajmer, between Maharaja Ram Singh and Bakht Singh, the latter being assisted by Salabat Khan, Subedar of Ajmer.
1751	Ramsar and Srinagar (Ajmer district) were given to the Raja of Rupnagar (now in Kishengarh State).
1752	Bakht Singh took Ajmer. He died on 21st December at Sonali.
	Ajit Singh's third son Kishor Singh captured Bhinai.
1755-1756	Ajmer was ceded by the Rathors to Scindia after the assassination of Jai Appa Scindia at Nagor.
1756	Scindia sent Khan Jadu with 4,000 men to Ajmer. Khan Jadu and Maharaja Ram Singh from Ajmer invaded Marwar, but were defeated, and retreated to Ajmer.

A. D.	
1758	Maharaja Ram Singh left Ajmer and retired to Jaipur. Ram Karan, Ram Singh's representative at Ajmer was driven out of Ajmer by his colleague, the Mahratta Subedar, Govind Ram, who henceforth became sole governor of Ajmer.
1759	The Mahratta governor of Ajmer was imprisoned in a fort belonging to the Thakur of Khawas by the Istimrardars of Ajmer.
1761	Baloo Joshi on behalf of Maharaja Bijai Singh of Jodhpur attacked Ajmer, took the city and laid siege to Taragarh.
1767	Maharaja Bijai Singh received Maharaja Jawahar Singh of Bharatpur at Pushkar, and agreed to help him against Jaipur.
1769	Santuji, the Mahratta governor of Ajmer, built the garden Chisti Chaman at Ajmer (near the Rly. Station) and gave it to Dargah Khwaja Sahib. It is now a *Sarai*.
1770-1773	Village Makhupura was given by Shimbhooji Mahratta for maintenance to Dargah Bada Pir at Ajmer.
1773	The Idgah near the Government College, Ajmer was built by Mirza Chaman Beg, Maharaja Scindia's subedar of Malwa.
1778	Maharaja Bijai Singh of Jodhpur sent an army against Chang (Merwara).
1779	Kot Kirana (Merwara) was attacked by the Jodhpur army under T. Arjun Singh of Raipur. The Jodhpur army was defeated.
1787	Singhi Dhanraj took the city of Ajmer from the Mahratta governor Anvar Beg and laid siege to the fort, and took it in December. A battle was fought between the Rathors and the Mahrattas at Gangwana near Ajmer. The Mahrattas were defeated and retired.
1790	August 15. General De Boigne took the city of Ajmer and laid siege to Taragarh fort. The fortress held out for more than six months, when peace was made between Maharaja Bijai Singh and the Mahrattas, and Ajmer was ceded to Scindia. The Thakur of Kotario attacked Bhalain in Merwara, but was defeated.
1791	Sivaji Nana was appointed Subedar of Ajmer by the Scindia. He built the Nana Sahib-ka-Jhalra at Taragarh.
1792	General Perron, Subedar of Ajmer left for the Doab to join the Mahratta army.
1793	T. Jai Singh of Badnor conquered Athoon, destroyed the forts of Sarot and Ajitgarh, and excavated a lake at Ajitgarh. Inscription consisting of ten verses of H. 1207 (1793 A.D.) on the Carnataki Dalan, Dargah, Ajmer, by Nawab Walajah.
1797	Vishwapat Rao Bhau, son of Sivaji Nana imprisoned Udai Bhan, Raja of Bhinai. The Istimrardars imprisoned Ram Bhau, the Tahsildar of Ajmer. The construction of Naya Bazar, the principal street of Ajmer, was begun by Sivaji Nana, governor of Ajmer.

A. D.	
1800	Lakwa Dada, Jagirdar of Ajmer, revolted against the Scindia and was superseded by Ambaji Inglia. General Perron, Scindia's Commander in Chief in Hindustan, sent Major Bourguien on 14 Novembe to capture Ajmer.
	Major Bourguien arrived at Ajmer and stormed Taragarh in Decr., but was driven off. He than laid siege to it.
1801	May 8. Major Bourguien gained possession of the Ajmer fort by bribery, and Mons. Perron was appointed governor of Ajmer by the Scindia.
	Maharaja Bhim Singh of Jodhpur married at Pushkar the sister of the Maharaja of Jaipur.
1802	Maharaja Bhim Singh of Jodhpur sent Bhandari Dhiraj Mal to take Ajmer, who failed to do so.
1803	War was declared between the Scindia and the English. Maharaja Man Singh of Marwar took possession of certain areas of Ajmer, kept them for three years, and established *Thanas* (military outposts) in the district of Ajmer. The Mahratta governor, Bala Rao Inglia, demolished Santupura at Ajmer and founded the village of Balapura near the Mayo College. He repaired the citywall of Ajmer and dug a ditch round it.
1806	The Mahrattas retook that part of the territory of Ajmer of which the Maharaja of Jodhpur had taken possession.
	Ganpatpura muhalla of Ajmer was built inplace of Akbar's *Sarai* by *mahajans* on a Sanad being given to them.
1807	Bala Rao, the Mahratta governor in Ajmer invaded Merwara with sixty thousand men but was defeated.
	Inscription dated H. 1222 (1807-8 A.D.) in the south *tibari* of the mausoleum of Miransahib at Taragarh built by Balarao Inglia.
1809	The present *Brahmaji ka temple* at Pushkar was rebuilt.
	Daulat Rao Scindia came to Ajmer and put up an inscription in the Adhai-din-ka-Jhonpra which was in the possession of the Mahratta government, forbidding removal of stones from it.
1810	Muhammad Shah Khan and Raja Bahadur, dependants of Nawab Amir Khan of Tonk, invaded Jhak, but were unsuccessful.
	Incription on the southern door of the Katera of the tomb of Miran Sahib of H. 1225.
	Inscription in the west Tibari of H. 1227-29 (1812-14 A.D.) built by Gumanji Rao Scindia in Dargah Miransahib.
1816-1818	Maharana Bhim Singh of Udaipur sent an army against Barar (Merwara), but failed to take it.
	Bapu Scindia, governor of Ajmer, built the Bapugarh temple and repaired the Bajranggarh temple at Ajmer.
1818	Ajmer was ceded by the Scindia to the British.
	July 9. Sir David Ochterlony took possession of Ajmer and occupied Taragarh on 28 July.

A. D.	
1818	November, 20th, A Cantonment was established at Nasirabad by Brigadier Knox. The Magazine at Ajmer was fortified and made an arsenal.
	Col. James Tod came to Ajmer and put up with the Superintendent, Mr. Wilder. He left on 5 December.
1819	The citywall of Ajmer was extended and the Naya Bazaar was finished.
	In March, the army from Nasirabad, invaded Merwara. Maharana's army also came and established *thanas* in various places.
1820	The Agra Gate of Ajmer was built.
	First Revenue Settlement of Ajmer was made by Mr. Wilder.
	The Mers sieged Lulua and Jhak, and destroyed the thanas established by the British. Merwara was again invaded by the Udaipur forces. British forces under Lt. Col. Maxwell from Nasirabad also invaded Merwara. They took Shamgarh, Jhak and Borwa. The British attack on Athoon was repulsed. But later, Borwa was taken.
1822	Second Revenue Settlement was made by Mr. Wilder.
	June 28. The Merwara Battalion was raised with Captain Hall as Commandant.
1823	Merwara was finally subjugated by the British and Udaipur forces. In May, Maharana Udaipur handed over the Mewar portion of Merwara to the British for administration. Col. Hall was appointed Superintendent of Merwara.
1824	March. Jodhpur Durbar handed over the pargannahs of Chang and Kot Kirana to the British for administration.
1825	Bishop Heber visited Ajmer in February.
	The temple of Bihariji was built at Pushkar.
1827	October 24. The third Settlement was made by Mr. Middleton. Mr. Cavendish was appointed Superintendent of Ajmer.
1828	Mr. Cavendish extended the Ajmer citywall in the south and built the Usri Gate. This work was finished in 1831 A.D.
1829	Mr. Cavendish made an enquiry into the Rentfree tenures of Ajmer.
1829-1831	Mr. Cavendish built the bazar, Cavendishpura, outside Madar Gate at Ajmer, where Santupura had formerly stood.
1832	Ajmer-Merwara was placed under the N. W. P. Govt. (now U. P.)
	January 18. Lord William Bentinck, Governor General of India came to Ajmer, to which place the Chiefs of Rajputana were invited. Maharana Jawan Singh of Udaipur, Maharaja Sawai Singh of Jaipur, Maharao Ram Singh of Bundi, Maharao Ram Singh of Kotah, Maharana Kalyan Singh of Kishengarh and Nawab Amir Khan of Tonk came to Ajmer to meet the Governor General.
	Lord William Bentinck ordered the dismantling of the Fort of Taragarh at Ajmer. Lord Clare, Governor of Bombay came to Ajmer. Col. Skinner with the *Skinners Horse* also came to Ajmer in January.

A. D.	
1832	Victor Jacquemont, the famous French naturalist, visited Ajmer and Merwara.
1832-1840	The *Patwan-ki-haveli* in *Karakka Chowk* at Ajmer, famous for its carved balconies, was built.
1833	Mr. Edmonstone became Superintendent of Ajmer. During his time, 1833-36, the Dargah Bazar was extended by the addition of Dhan Mandi. An English School was opened at Ajmer.
	The present Diggi (water reservior) at Ajmer was built.
1834	Ram Prasadji-ka-Ghat on the Anasagar lake was built, during the famine in Ajmer.
1835	General Hall, Superintendent of Merwara, resigned owing to ill health, and Capt. Dixon was appointed by Sir Charles Metcalfe as Superintendent of Merwara.
	Mr. Edmonstone's Ten Years' Settlement was made.
	Col. Dixon founded the town of Nayanagar (Beawar).
1836	Merwara was also placed under the N. W. P. Government.
	The English school, which had been closed in 1834 A.D., was again opened at Ajmer.
	The principal Bazaar in Beawar was built and opened.
1837	February 26. Census of the district of Ajmer was taken by Mr. Macnaughten, Superintendent of Ajmer.
1839	The *Khazanchion-ka-Ghat* on the Anasagar was built by S. Radha Kishen of Muttra, Government Treasurer.
	Col. Sutherland, Commissioner of Ajmer, took a British force to Jodhpur and held that town for some months.
1840	A cart road to Pushkar by cutting a rock in the Pushkar Ghati was built by Mr. Macnaughten with public subscriptions.
1842	February. Mr. Macnaughten left and Major Dixon was appointed Superintendent of Ajmer also. Thus Ajmer and Merwara were united and placed under Major C. Dixon, Supdt. of Ajmer-Merwara.
1842	Various Ghats were built on the Anasagar lake, Ajmer.
1844	Rangji temple at Pushkar was built.
	Lakhmi Chand and Mul Chand built the Ghat on Anasagar at Ajmer now known as Gulkhandyon-ka-Ghat.
1846	Mr. Thomason, Governor of the N. W. P. visited Ajmer.
	Seth Kishan Chand Kanmal built the Navagrah Ghat on the Anasagar Lake.
1847	October, 23. The first Trigonometrical survey of Ajmer-Merwara was made by Lt. D. C. Varierence.
	The East India Company opened a High School at Ajmer.
	The pargannah of Phooleya which had been an Istimrari Estate, was separated from Ajmer.
1847-1848	The Shahpura Ghat, now the Paropkarini Sabha Ghat, and the Lodhon-ka-Ghat were built on the Anasagar Lake.

A. D.	
1848	A Census of the town of Ajmer was taken.
1850	Col. Dixon's Twenty One Years Settlement was made, but brought into effect later.
1851	The Sadar Charitable Dispensary, the first public dispensary was opened at Ajmer near Balaji's temple, Agra Gate, Ajmer.
1853	Vaccination was first introduced by Dr. Lord.
	Col. Dixon, Superintendent of Ajmer-Merwara was made Commissioner of Ajmer-Merwara.
1854	Suraj Kund, a reservior of water, (now filled up) was constructed with the Ajmer Seths' subscriptions at Ajmer.
1857	May 28. The troops at Nasirabad Cantonment joined the Mutiny. Captain Spottiswoode and Col. Newbury were killed. The mutineers plundered the bungalows, burnt the records, and left for Delhi.
	Col. Dixon, Commissioner of Ajmer-Merwara, died at Nayanagar (Beawar) on 25 June. The Tahsils of Saroth and Rajgarh were abolished.
	August 9, an outbreak took place in the Ajmer Jail. The Magazine at Ajmer was fortified.
	Ajmer-Merwara became a Deputy Commissionership, and the Agent to the Governor-General, Rajputana, became Commissioner of Ajmer.
1860	The United Presbyterian Church of Scotland opened mission work at Nayanagar (Beawar).
1862	January. A regular Police Force of 548 men was established in Ajmer.
	The U. P. Church of Scotland began work at Ajmer.
1863	The Magazine at Ajmer ceased to be an arsenal. The Tahsil Court was opened in it.
1864	General Cunningham, Director General of Archaeology visited Adhai-Din-ka-Jhonpra. He describes it in the Archaeological Survey Report.
	June. Telegraph was brought from Agra to Ajmer.
1865	Haji Muhammad Khan's *haveli* in the Dhan Mandi was built.
1868	February 17. General Keating, A. G. G., Rajputana laid the foundation of the present Government College building.
1868-1870	The great famine, *pachisiya Kal*, took place in Ajmer-Merwara, when 25% of the population died.
	Major Repton became Deputy Commissioner of Ajmer.
1869	A Municipal Committee was established in Ajmer.
	Sir D. Brandis, Inspector General of Forests, visited Ajmer and made a report on the forests of Ajmer.
1870	20 October. Lord Mayo, Governor General of India, came to Ajmer.
	On 22 October, Lord Mayo, held a Durbar at Ajmer to which the princes of Rajputana had been invited. Maharana of Udaipur,

A. D.	
	Maharao of Bundi, Maharao of Kotah, Maharaja of Kishengarh, the Nawab of Tonk, and the Raj Rana of Jhalawar came to Ajmer to meet the Governor General.
	Lord Mayo visited Nasirabad on 25 October.
1871	Ajmer-Merwara was taken away from the N. W. P. Government and placed under the Foreign and Political Department of the Government of India.
	The Merwara Battalion was transferred from Beawar to Ajmer.
	An Assistant and a Sub-Assistant Conservator of Forests were appointed at Ajmer.
	The Tahsil of Ramsar was abolished.
1872	The present Jail building was constructed at Ajmer.
1873	A Jagir Committee with Captain Repton as President was appointed to enquire into the Jagir tenures.
1874	The Ajmer-Merwara Forest Regulation VI of 1874 was passed.
1875	The first regular Twenty Years Settlement of the province was made by Mr. La Touche.
	A Topographical survey of Ajmer was completed.
	Dec. 2. The Viceroy, Lord Northbrook paid a visit to Ajmer.
	August 1. The Railway first came to Ajmer from Agra.
	The foundation stone of the Mayo College building was laid at Ajmer.
1875-1876	Six stone inscriptions in Sanskrit were found during excavations in Adhai-Din-ka-Jhonpra. They are now in the Rajputana Museum, Ajmer.
	Feby. 14. Nasirabad was connected by Railway with Ajmer.
1876	H. H. Maharana Sajjan Singh of Udaipur visited Ajmer.
1877	The Ajmer Courts Regulation I of of 1877, the Ajmer Land and Revenue Regulation III of 1877 were enacted.
1877-1878	H. E. the Commander-in-Chief of India, and H. E. the Governor of Bombay came to Ajmer.
1879	Decr. Lord Lytton, Viceroy of India, visited Ajmer.
	Railway Loco and Carriage Workshops were built at Ajmer.
	H. H. the Maharana of Udaipur visited Ajmer.
1880	The Ajmer Railway Workshops were opened. H. E. the Governor of Bombay came.
1881	The Malwa Branch of the Rajputana State Railway from Ajmer to Khandwa was opened on 1st December.
	A census of population was taken on 17 February.
	Nov. 19. The Marquis of Ripon, Viceroy of India, came to Ajmer.
	The Ajmer Arya Samaj was established.
1882	The present Church of England was constructed on the Visla Lake.
	The American Methodists established a mission at Ajmer.

A D.	
1883	October 30. (The Diwali Day) Mahrishi Dayanand Saraswati died at Ajmer in the Bhinai House, and was cremated the next day.
	December. the Paropkarini Sabha decided to establish an *Ashram* (Institute) at Ajmer in memory of Mahrishi Dayanand Saraswati.
1884	Railway General offices were built at Ajmer.
	Lord Randolf Churchill, Ex-Chancellor of Exchequer, Great Britain and Ireland, visited Ajmer.
	Kaisargunj, Ajmer city extension to the south, was begun.
	Sir Lepel Griffin visited Ajmer.
1885	The Mayo College building was completed.
	Nov. 5. the Marquis of Dufferin, Viceroy of India, and Marchioness of Dufferin came to Ajmer.
	Lord Mayo's Statue removed from the Mayo College Central Hall to the lawn outside the western front.
1886	The Arya Samaj Bhawan, Kaisargunj at Ajmer was constructed.
	The Ajmer-Merwara Municipalities Regulation of 1886 was enacted.
	Mr. Whiteway's Twenty Years Settlement was made.
	The Ajmer Rural Boards Regulation was enacted.
1886	Visit of H. R. H. the Duke and Duchess of Connaught to Ajmer.
1887	Feb. 11. Col. Sir E. Bradford, A. G. G., Rajputana held a Durbar in the Kaisarbagh, Ajmer near Mr. Saunders *Chhatree*.
	H. H. Maharaja of Mysore visited Ajmer.
1888	The Victoria Jubilee Clock Tower was built.
	The Court of Wards was established in July, 1888.
	The Arya Pratinidhi Sabha, Rajasthan and Malwa was established at Ajmer.
	The Ajmer Merwara District Board was established.
1889	H. E. Lord Roberts, Commander-in-Chief of India, visited Aimer.
	H. R. H. Prince Albert Victor accompanied by Sir Edward Bradford visited Ajmer.
	The D. A. A. V. High School was established at Ajmer.
	Nawab Sir Asman Jah Bashiruddaula built the Mahfil-Khana in the Dargah Khwaja, Ajmer.
1890	October 28. Lord Lansdowne, Viceroy of India, visited Ajmer.
	H. R. H. the Czarewitch (late Czar of Russia) visited Ajmer
	H. R. H. the Prince of Greece visited Ajmer.
	The *Vedic Yantralaya* (printing press) was removed from Allahabad to Ajmer.
	The Roman Catholic Mission began work in Ajmer.
	February 17. H. R. H. Prince Albert Victor and Duke of Clarence visited Ajmer.
	There was a severe famine in Ajmer-Merwara.

A. D.	
1891	The first Spinning and Weaving Mill, called the Krishna Mill was started at Nayanagar (Beawar).
	A Census was taken at Ajmer on 26th February.
1891-1892	The Ajmer Municipal Committee constructed the Foysagar lake at Ajmer.
1895	The construction of the Victoria General Hospital building began on 4th March, 1895 and was finished in 1898. It is now occupied by the Municipal Office, Ajmer. Vaccination was made compulsory in Ajmer.
1896	Nov. 10. The Earl of Elgin, Viceroy of India, came to Ajmer.
	Degree Classes were opened in the Government College, Ajmer.
1899	November 2. Lord Curzon visited Ajmer.
1900	There was a severe famine in Ajmer-Merwara.
1901	The Trevor Town Hall at Ajmer was built by public subscription as an Indian Club. Later, at Col. Trevor's request, it was made a Town Hall and was given over to the Ajmer Municipal Committee.
	A Census was taken on 1st March.
1902	The Court of Wards as a separate department under a General Manager was established.
	November 18. Lord Curzon, Viceroy, came to Ajmer.
1903	April 1. A *Daikhana* to train nurses in Rajputana was established.
1904	The Co-operative Credit movement was started in Ajmer.
1905	Mr. Leslie, Sanitary Commissioner of India, visited Ajmer to consider the question of water supply.
1906	April 4, Lord Minto, Viceroy of India, came to Ajmer.
1907	The restoration of the marble Baradaries on the embankment of the Anasagar lake was completed. Mr. Silk was sent by the Government of India to Ajmer to find out fresh sources of water supply for Ajmer.
	Jan. 3. H. H. the Amir Habibullah Khan of Afghanistan visited Ajmer.
1908	The Madras system of vend of country liquor was introduced in Ajmer. An Excise Superintendent was appointed for Ajmer-Merwara.
	Oct. 19. the Rajputana Museum was established at Ajmer.
1909	A severe outbreak of plague occurred in Ajmer.
	The Railway Bisset Institute was built at Ajmer.
1910	Mr. Lupton's Thirty Years Settlement was made.
1911	Dec. 21. Her Majesty Queen Empress Mary visited Ajmer. She visited Pushkar on the 22nd. On the 23rd she left for Deoli.
	A census of Ajmer Merwara was taken.
1912	November 16. Lord Hardinge, Viceroy of India, came to Ajmer.
	The Edward Memorial was built at Ajmer.

A. D.	
1913	Nov. 17. Dr. J. H. Caumont was appointed the first Roman Catholic Bishop, Ajmer. A Registrar of Co-operative Societies was appointed for the first time.
1914	The Bhaonta waterworks for Ajmer were established.
1915	H. E. H. Nizam of Hyderabad built the Main Gate of Dargah Khwaja Sahib.
1916	Nov. 17. Lord Chelmsford, Viceroy of India, came to Ajmer. Church of Scotland Woman's Mission Hospital was opened. The Ajmer-Merwara War Board was established during the World War of 1914-18.
1918	A Maternity Home was started at Ajmer.
1918-1919	The Influenza epidemic which was India-wide, took a toll of 29830 persons from Ajmer.
1919-1922	The Government High School building at Ajmer designed by Mr. Lutynes, was put up.
1920	The Government of India appointed a Committee with Mr. Ashworth, a U. P. civilian, as Chairman to report on administrative changes necessary to give the benefit of the Reforms to the people of Ajmer-Merwara. It reported that Ajmer-Merwara should be amalgamated with the United Provinces.
1921	A separate Superintendent of Education for Ajmer, Delhi and Central India was appointed. A census of Ajmer-Merwara was taken. On 22nd June, the Merwara Battalion (raised in 1822), now named 44 Merwara Infantry was disbanded. Nov. 28. His Royal Highness the Prince of Wales came to Ajmer. Lord Cromer and Admiral Halesey were with him.
1922	September. A branch of the Imperial Bank of India opened at Ajmer.
1923	Jany. 26, the Marquis of Reading, Viceroy of India, came to Ajmer. The post of the Superintendent of Education, Ajmer-Merwara was abolished. The Kerot estate was made a Tazimi Istimrari estate.
1924	Mr. Har Bilas Sarda was elected Member of the Central Legislative Assembly, when for the first time, Ajmer-Merwara was given the right to elect a member to it.
1925	A new Ajmer-Merwara Municipalities Regulation was enacted.
1926	A Judicial Commissioner was appointed for Ajmer-Merwara, and the Chief Commissioner ceased to exercise judicial powers.
1927	The Government handed over Primary Education in the city of Ajmer to the Ajmer Municipal Committee. Government College, Ajmer was affiliated to the Agra University.
1928	The New Victoria Hospital in Kaisar Bagh was opened in October

A D.	
1929	The Board of High School and Intermediate Education for Rajputana, Central India and Gwalior was established at Ajmer.
1930	King George's Royal Indian Military School, Ajmer was opened. March 7. Lord Irvin, Viceroy of India, came to Ajmer. Ajmer city was electrified.
1931	Adarshnagar extension began to be built at Ajmer. A census of Ajmer-Merwara was taken on 16 February.
1932	December 4. Lord Willingdon, Viceroy of India, came to Ajmer. The Ajmer P.W.D. was placed under the Superintending Engineer, First Circle, Central P.W.D., Delhi. Post of Incometax Officer for Ajmer-Merwara was created.
1933	The semi-centenary of Mahrishi Dayanand Saraswati's death was celebrated at Ajmer, when Aryasamajists from Africa, Burma and all over India assembled.
1934	Ajmer Municipal Committee was superseded by a nominated Committee.
1935	The Government Railway Police, and the Ajmer Merwara Police were amalgamated A bridge on the Banas river was built near Deoli.
1937	April 1. Part III of the Government of India Act, 1935 A.D., was brought into force, and Ajmer-Merwara was taken away from the Political Department and placed under the Home Department of the Government of India. The U. P. Government for the first time lent two civilians from its cadre, for 3 years, to be Commissioner and Assistant Commissioner of Ajmer. The management of the Mayo College, Ajmer, was handed over by the Government to the Mayo College Council, elected by the Princes of Rajputana.
1938	Certain portions of Merwara which had been temporarily handed over to the British Government between 1823 and 1830 A.D. were retroceded to the Mewar and the Marwar States. Thus 93 villages went to Mewar, and 22 to Marwar. The area of Ajmer-Merwara was reduced to 2367.6 square miles, and population to 506,964. Supersession of the Ajmer Municipal committee came to an end in August and a new committee was elected.
1939	A most severe famine broke out in Ajmer-Merwara.
1940	A new Maternity Home was built on the Jaipur Road at Ajmer. March 7. Lord Linlithgow, Viceroy, came to Ajmer. A new Revenue Settlement was started in November. Famine of 1939-40 came to an end when good rains fell in July and August.

Appendix A.

I

NOTABLE BUILDINGS IN THE CITY OF AJMER, WITH DATES OF CONSTRUCTION.

Buildings inside the city wall.	Date of construction, A.D.
Dargah Khwaja Muinuddin Chishti.	
a. Buland Darwaja in it	1469-1500
b. Akbari Mosque	1570
c. Khwaja's mausoleum	1636
d. Juma Masjid	1636
e. Mausoleum of Sheikh Hasan (Sola Khamba) ...	1638
f. *Mahfil Khana*	1889-91
g. Nizam's Nakkarkhana (Main Gate)	1915
Principal *Havelies* (big residential houses).	
a. Gajmalji ki haveli (Nahar Muhalla)	1791-1800
b. Patwan ki haveli (Karakka Chowk)	1830-40
c. Narsinghdasji ki haveli (Karakka Chowk) ...	1840-50
d. Ram Pershadji ki haveli (Nahar Muhalla) ...	1840-50
e. Lodhon ki haveli (Naya Bazar)	1850
f. Haji Muhammad Khan[1] ki haveli (Dhan Mandi) ...	1860-67
Ganpatpura Gate (*Sarai* in Mughal times)	1560-1570
Magazine (Akbar's palace)	1571
Audience Chamber in it, converted into a Museum in ...	1908
City wall and Delhi and Tripolia Gates	1571
Agra and Usri Gates	1820
Jhalra. (tank)	
a. Built about	1571
b. Emperor Shahjahan deepened it in	1643
c. Col. Dixon, Commissioner of Ajmer, repaired and enlarged it for the use of the city	1852
City Branch School, (now Girls' School) about	1880
Ajmer Municipal Office (formerly Victoria Hospital) ...	1895
Buildings outside the city wall.	
Taragarh (Garh Beetli) about	600 A. D.
a. Kutchery known as Prithviraja's Kutchery ...	1180-92
b. Dargah Miran Sahib: Buland Darwaja ...	1569
Mausoleum	1615
The Jain Chhatrees (north of Anasagar) containing inscriptions of	760 to 871 A.D. & later.
Anasagar Lake	1123-50
Visaldeva Vigrahraj IV's *Vidyalaya* (College)	
a. Built	1152-63
b. converted into Adhai-din-ka-Jhonpra.	1198-1210
Visalsar (Visla tank)	1153-63
Marble Baradaries on Anasagar Lake	1637
Abdullah Khan's Tomb (near Railway goodshed) ...	1710

1. Haji Muhammad Khan was assassinated at Pushkar on 10, November, 1867 A.D.

NOTABLE BUILDINGS IN AJMER WITH DATES.

	A. D.
Blue Castle (city encamping ground)...	1710-25
Chishti Chaman Sarai, originally a garden (opposite the Victoria Jubilee Clock Tower)	1769
Idgah in Kaisargunj	1773
Bapugarh Hill Temple and Bajranggarh Hill Temple ...	1816-18
Ghats on the Anasagar Lake *1834-48* :—	
Khazanchion ka Ghat	1839
Ram Pershadji ka Ghat	1841
Gulkhandyon ka Ghat	1844
Navagarh Ghat	1846
Lodhon ka Ghat	1848
Paropkarini Sabha ka Ghat (originally Shahpura Ghat) ...	1847-48
Suraj Kund outside Madar Gate	1854
Nasiyan or Red Temple	
a. Temple (Sidhkut Chaitalaya)	1865
b. Svarnanagri Hall...	1896
Government College, Ajmer	1869
New Wings of the College containing laboratories added in ... (Cost Rs. 2,58,300)	1929-35
Free Church of Scotland (Ry. Station-Kaisarbagh Road) ...	1862
Central Jail (Jaipur Road)	1872
Residency (on the Anasagar Lake)	1875-80
Railway Buildings at Ajmer :	
a. Railway Institute	1878
b. Railway Loco and Carriage Shops	1877-79
c. Railway General Offices	1884
d. Railway Station	1885
e. Railway Hospital	1890
f. Bisset Institute	1909
g. Railway Electric Power House	1924
Mayo College	1877 82
Arya Samaj Bhawan (Kaisargunj) (second storey built later)...	1886
District Court House	1887
Queen Victoria Jubilee Clock Tower (opposite Railway Station).	1889-90
Dayanand Ashram (Kaisargunj)	1889-90
Roman Catholic Cathedral (Kaisargunj)	1898 Dec.
St. Anslem's School Concert Hall	1935 Jan.
Trevor Town Hall	1899-1901
Tikam Nivas (overlooking the Daulat Bagh)	1910
King Edward Memorial	1912-13
Moinia Islamia High School	1917
Government High School and Hostel (Cost Rs. 5,30,407). ...	1919-23
Court of Small Causes (Cost Rs. 55,140)	1921
Government Normal School (in Mir Shah Ali garden, Jaipur Road) (Cost Rs. 39,000)	1927
Moinia Islamia High School (Cost Rs. 1,33,240) ...	1928
Ajmer Electric Power House	1929
Police Lines and Buildings (Jaipur Road) (Cost Rs. 3,80,003)	1930
High School and Intermediate Education Board Office (Government Encamping ground) (Cost Rs. 88,592) ...	1935

II

PUBLIC DURBARS HELD AT AJMER.

Date A.D.	Convener.
3 January 1823 ...	General Sir David Ochterlony, Agent Governor General, Rajputana and Malwa.
16 November 1836 ...	Sir C.J. Metcalfe, Agent to the Governor-General in Rajputana.
2 December 1846 ...	Mr. Thomason, Lieutenant Governor, North-West Provinces (now U. P.)
22 October 1870 ...	Lord Mayo, Viceroy and Governor General.
5 November 1872 ...	Colonel J. Brooke, Agent Governor General Rajputana and Chief Commissioner, Ajmer-Merwara.
28 June 1873 ...	Colonel Pelly " " "
30 March 1875 ...	Mr. Alfred Lyall " " "
11 February 1886 ...	Sir Edward Bradford " " "
7 April 1911 ...	Hon'ble Mr. E. G Colvin " "
2 April 1913 ...	Sir Elliot Colvin " " "
8 March 1919 ...	Colonel Manners Smith " " "
22 August 1919 ...	The Hon'ble Mr. A. T. Holme. " " "

Lord William Bentinck, Governor General of India, met the Princes of Rajputana on 17 January, 1832 A. D. at Ajmer but held no Durbar.

III

VISITS OF GOVERNORS GENERAL AND VICEROYS OF INDIA TO AJMER.

1.	Lord William Bentinck, Governor General.	17-18 January	1832 A.D.
2.	Earl of Mayo G. G. and Viceroy ...	20 October	1870 "
3.	Lord Northbrook...	2 December	1875 "
4.	Earl of Lytton	1 December	1879 "
5.	Marquis of Ripon	19 November	1881 "
6.	Marquis of Dufferin	5 November	1885 "
7.	Lord Lansdowne...	28 October	1890 "
8.	Earl of Elgin	10 November	1896 "
9.	Lord Curzon	2 November	1899 "
	" "	18 November	1902 "
10.	Lord Minto	4 April	1906 "
11.	Lord Hardinge	16 November	1912 "
12.	Lord Chelmsford...	17 November	1916 "
13.	Marquis of Reading	26 January	1923 "
14.	Lord Irvin	7 March	1930 "
15.	Lord Willingdon	4 December	1932 "
16.	Lord Linlithgow	7 March	1940 "

Appendix C.

PRINCIPAL TEMPLES, MOSQUES AND CHURCHES.

I

HINDU TEMPLES.

1. Narsinghji temple, in *muhalla* Holidara. Nimbarak Acharya Tatwa-vetta possessed an idol, which was installed in this temple. It is dedicated to the Narsingh incarnation of God. Maheshwari Mahajans built the temple. Government gives an yearly grant of Rs. 75 to Narsinghji temple.
2. Lakshmi Narainji temple, in *Muhalla* Pattikatla. The Mahratta Governor Sivaji Nana (1791-1797 A. D.) put up a temple in the *Magazine*. In 1822 A. D., the idol was removed to the present temple. Some say it was removed in 1857 A. D. Government gives a grant of Rs. 56 a year to the temple since its removal from the *Magazine*.
3. Charbhujaji temple in the Kayasth *Muhalla*, built during Mahratta Rule.
4. Mohanji temple in Chaudhar *Muhalla*, built by Malu Maheshwaris 100 years ago, during Rathor Rajput period (eighteenth century).
5. Charbhuja temple near Ghee Mandi (Solthambha). Agarwals of Merta built it in 1859 A. D., (S. 1916.)
6. Raghunathji temple in Ghaseti, built about the same time as the Mohanji temple, during Rathor Raj in Ajmer.
7. Lakshminarainji temple in Ganj outside Agra Gate, built during Mahratta times.
8. Raghunathji temple in Naya Bazar (Ramanandi sect), built 100 years ago, by one Kani Ram, a military man.
9. Chhota Narsinghji temple in Naya Bazar, built by S. Ram Prasad about 1840 A. D.
10. Murli Manohar temple in Kaisarganj, built fifty years ago.
11. Khobranath on Anasagar Lake (Bheroonji temple). It is very old and is mentioned by Princess Jahan Ara, the eldest daughter of Emperor Shah Jahan in her book, *Munisul Arvah*.
12. Satyanarain temple of the Tambolees (betel sellers) in Lakhankotri.
13. Raghunathji temple in Lakhankotri, built by the tailors of Ajmer.
14. Raghunathji temple near Usri Gate built during Mahratta times.
15. Balaji temple near Agra Gate, built when Agra Gate was built.
16. Balaji temple, opposite Railway Station (very old, built before Mahratta times).
17. Lakshmi Narainji temple in Ghaseti *Baghichi* outside Usri Gate, built by the *chhipas*, more than 150 years ago.
18. Deoji temple in Gughra Ghati, near Mirshahali said to date from Chauhan times (sixth to twelfth century A. D).
19. Satyanarain temple in Holidara, built in 1910-11 A.D. by Solthamba Agarwals.

20-21 Babugarh and Bajranggarh temples, (see p. 126).

22. Anted Mata temple very old.
23. Chavanda Mata temple (see p. 125).

24. Vishnu temple in Bhata Bai, (Brahmania *sunars* (goldsmiths) built it and worship in it).
25. Vishnu temple in *Tulsi ki Baghichi*, built in Mahratta times, (Ramanandi sect.).
26. Two Shiva temples, one in *Sarafapol*, and the other in *Modania Gali* called Bhuteshwara Mahadeva Temple.
27. Shiva temple in city wall, near old Diggi gate, built by S. Ram Prashad about 1840 A.D.
28. Shiva temple in Shiva Bagh, Nayabazar, called Ardha Chandreshwar, built by the Mahratta Rulers of Ajmer.
29. Shanteshwara, temple, outside Madar Gate, built by the Mahratta governors of Ajmer.
30. Agreshwar Mahadeva temple outside Agra Gate, built by labourers who melted lead here in Mahratta times.
31. Jharneshwar Mahadeva, rebuilt in Mahratta times. (see p. 125.)
32. Shiva temple on the Koteshwar Hill near Foy Sagar (see p. 125).
33. Ajgandeshwara Mahadeva temple in *Ajaipal valley, (see p. 122).*
34. Ardhchandreshwara Mahadeva near the original brick tomb of Khwaja Muinuddin Chishti in the closed cellar under the present mausoleum of the Khwaja.
35. Baijnath Mahadeva temple in the Hokran hill.
36. Dudiya, contains Shiva, Hanuman and Vishnu temples built by Mahrattas.
37. Shiva and Hanumanji temple in *Keval ki Kui*, built by the Mahratta Governors of Ajmer.
38. Shivakund temple contains idols of Hanumanji and Ganeshji, of Colonel Dixon's time.

JAIN TEMPLES.

39. Paraswanath temple in *Goda Gali* Nullah Bazar. Tradition says that the Adhai-din-ka-Jhonpra was originally a Jain Temple, that when Shahbuddin Ghori converted it into a mosque, the idol was removed, and this temple was built. This is the earliest of the present Jain temples. The Bhattarak *gadi* was established in Ajmer in 1207 A.D. A Pandit, as disciple of the Bhattarak, conducts the worship. Connected with this, are the following temples:—
40. Bada Mandir, with the idol of Paraswanathji. This was built by the *panchayat* three or four hundred years after the *Goda Gali* temple.
41. Dharmdas Gangwal's temple adjacent to the Bada Mandir, built in s. 1852 (A.D. 1795) in the same compound.
42. Padmavati Mata's temple across the road.
43. Nasiyan containing an idol of Padam Prabhuji near Daulat Bagh.
44. Nagori Mandir opposite the Khatolan Pol *muhalla*, and a *Nasiyan* connected with it, containing an idol of Adi Nathji.
45. Godan ka Mandir, near Dharmdas Gangwal's temple and a *Nasiyan*, adjacent to Badamandir Nasiyan near Daulat Bagh.
46. Nayadhara Mandir also in Saraogi Muhalla.
47. Mul Chand Soni's temple. This is the largest and the most recent Jain temple, situated at the corner of Saraogi Muhalla. The Nasiyan connected with it, has been fully described on p. 114. This temple belongs to the *Terahpanthi* sect of the Digambar Jains.
48. Daryaoji temple of the *Khatrees* inside Madar Gate,

SIKH.

49. Sri Gurudwara, Ry. Station Daulat Bagh Road, 1890 A. D.

II

CHRISTIAN.

1. St. Mary's Church, Church of England, on the Visla Lake.
2. St. John the Evangelist, S. P. G. Mission, near Usri Gate. 1895 A.D.
3. Church of Scotland Mission, Jaipur Road, ... 1862 A.D.
4. Methodist Church, Jaipur Road, ... 1900 A.D.

III

PARSI.

Agiari (Fire Temple) on Nasirabad Road 1898 A.D.
The *Aram Gha* or *Dukhma* (Tower of Silence) near the Government Distillery 1887 A.D.

IV

MUSLIM.

1. The Adhai Din ka Jhonpra, originally a College built by Emperor Visaldeva, converted into a mosque (see page 68-82) 1195-1213
2. The Akbari mosque in the Dargah Khwaja Sahib, built by Emperor Akbar (see p. 87) 1571
3. The Juma Masjid in Dargah Khwaja Sahib, built by Emperor Shah Jahan (see p. 95) 1638
4. Mosque in Dargah Bazar, built by Tiloki, daughter of the famous musician, Tansen 1652
5. Mosque in Dargah Bazar opposite Moti Katla, built by one Miya Bai 1643
6. Mosque in Dargah Bazar built in Mughal times ... 1692
7. Mosque in Dargah Bazar 1780
8. Mosque in Imli Muhalla, Mahratta times 1761-1818
9. Mosque, Tekawalan, in Khazanchi gali
10. Mosque in *Ajmeri Dara*
11. Mosque, Deshwalian, in Purani Mandi 1860
12. Mosque in the City Encamping ground 1841
13. Mosque in Abdullahpura about ... 1720
14. Mosque, opposite the Railway Station 1850
15. Mosque, Bocha's mosque in Purani Mandi... ... Seventeenth century.
16. Mosque of Bohras in Cavendishpura built 20 years ago.

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3. Stone Inscription dated 18th June 973 A.D. (S. 1030 Asadh sudi 15th) of King Vigrahraj II in Harshnath Temple (Jaipur State), containing the genealogy of the Chauhan Kings of Ajmer from King Guvak to Vigrahraj II (Visaldev) and some account of their reigns—*In. Ant.* Vol. II, p. 119.

4. Kinsarya (Jodhpur State) stone Inscription of Baisakh sudi 3, S. 1056 (21 April 999 A. D.) of King Durlabhraj of Ajmer, containing an account of Dahyas, *samants* of the Chauhans—*In. Ant.* vol. XII, p. 59.

5. Stone inscription in the temple of Sankrai Mata in Shekhawati (Jaipur territory) of A. D. 1099 (Srawan vadi 1, V. S. 1156), mentioning that the temple was built by Shivahari's son Siddhraj during the reign of king Durlabhraj II. *Vide*, Report of the Rajputana Museum Ajmer for 1934, p. 3.

6. Pillar inscription in the temple of Jin Mata in Shekhawati (Jaipur State) of A. D. 1105 (S. 1162) of the time of king Prithviraj I of Ajmer mentioning the renovation of the temple through Hathhada son of Bohil—*The Rajputana Museum Report* for 1934, describes this inscription.

7. Pillar inscription of 1139 A. D. (1196 V. S.) in Jin Mata temple in Shekhawati (Jaipur State) mentions the name of king Arnoraj. The lower part of the inscription is not readable. Also described in the Rajputana Museum Report for 1934.

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9. Revasa (in Shekhawati, Jaipur State) Stone inscription of V.S. 1196 (A.D. 1139) (unpublished) giving the name of king Arnoraja and his era.

10. Mokalji temple inscription (Chitor) of king Kumarpal of Anhalwara of A.D. 1149-50 (S. 1207) about the invasion of Ajmer.—*In. Ant.* vol. II, p. 422.

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39. Inscription of Akbar's time on Buland Darwaza in Dargah Miran Sahib in the Taragarh fort of H. 976 (1569 A. D.)

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ADDENDA AND CORRIGENDA

Page		Line		for		read	
Page	24	Line	34	for	677 miles	read	609 miles.
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,,	62	,,	16	,,	Century"	,,	Century"4
,,	62 Note	,,	2	,,	Topagraphy of India	,,	Topography of Ajmer
,,	65 Note	,,	1	,,	Tuzaci Jahangiri	,,	Tuzake Jahangiri
,,	67 Note 3	,,		,,	Minor sites	,,	Minor sights
,,	72	,,	35	,,	Anhalwarra	,,	Anhalwara
,,	76	,,	33	,,	Chahumana	,,	Chahamana
,,	85	,,	7	,,	Khown	,,	Known
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,,	114	,,	3	,,	Sidhkut Chatalaya	,,	Siddhakut Chaityalaya
,,	114	,,	16	,,	Ajodhia	,,	Ajodhya
,,	114	,,	22	,,	Khshir Samudra	,,	Kshir Samudra
,,	115	,,	24	,,	Chaitalayas	,,	Chaityalayas
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,,	125	,,	5	,,	Chhattrees	,,	Chhatrees
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,,	141 Note 4	,,	5	,,	Histoy of India	,,	History of India
,,	142		11	,,	Chaluca	,,	Chalukya
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,,	,,	,,	31	,,	Chaluka	,,	Chalukya
,,	144	,,	34	,,	Vindhia	,,	Vindhya
,,	145	,,	21	,,	Amargangeya	,,	Aparagongeya
,,	146	,,	6	,,	Kalpbrikshes	,,	Kalpvrikshas
,,	146	,,	11	,,	Cheddi	,,	Chedi
,,	147	,,	15	,,	Swayamber	,,	Swayambar
,,	154	,,	12	,,	Subha	,,	Subah
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,,	155 Note 2		Omit 1				
,,	157	,,	1	,,	Governer	,,	Governor
,,	159	,,	4	,,	Ordinance	,,	Ordnance
,,	169	,,	2	,,	Siddhi	,,	Siddi
,,	171	,,	13	,,	Mauzum	,,	Muazum
,,	172	,,	28	,,	Gave-up	,,	Gave up
,,	174	,,	33	,,	Badshai	,,	Badshahi
,,	177	,,	36	,,	Artilerry	,,	Artillery
,,	179	,,	22	,,	Jaisht	,,	Jyeshth
,,	182	,,	7	,,	Unexperienced	,,	Inexperienced
,,	185	,,	2	,,	Reciprocalties	,,	Reciprocalities
,,	185	,,	34	,,	Influene	,,	Influence

Page	187	Line	29	for	Jesht	read	Jyeshth
,,	190	,,	1	,,	Chursiawas	,,	Chaursiawas
,,	192	,,	1	,,	Rieu's	,,	Reu's
,,	193	,,	8	,,	Seige	,,	Siege
,,	210 Note	,,	3	,,	Rajputaua	,,	Rajputana
,,	211	,,	31	,,	Thompson	,,	Thomason
,,	211 Note	,,	1	,,	Gazetter	,,	Gazetteer
,,	211 Note 1	,,	10	,,	Ordinance	,,	Ordnance
,,	,,	,,	16	,,	Cemetry	,,	Cemetery
,,	213	,,	32	,,	Arbillery	,,	Artillery
,,	217	,,	42	,,	Martialed	,,	Martialled
,,	232	,,	36	,,	Lord Irvin	,,	Lord Irwin
,,	239	,,	9 & 11	,,	Delassoe	,,	Delaessoe
,,	241	,,	28	,,	Chhattrees	,,	Chhatrees
,,	242	,,	3	,,	Geneology	,,	Genealogy
,,	242	,,	14	,,	Sakambari	,,	Sakambhari
,,	243	,,	32	,,	Shahabuddin	,,	Shahbuddin
,,	243	,,	14	,,	Amargangeya	,,	Apargangeya
,,	246	,,	8	,,	Rajah	,,	Rajab
,,	247	,,	1	,,	Rajput	,,	Rajputs
,,	250	,,	29	,,	Vichetra Kumari	,,	Vichitra Kumari

,,	258	1905	H.R. H. Prince Leopold of Saxe Coburg Gotha	visited Ajmer.
,,		1911	Mr. C. E. H. Hobhouse, under Secretary of State.	,, ,,
		1912	J. R. H. Crown Prince and Princess of Sweden	,, ,,
	259	1913	Mr. Ramsay Macdonald (later Prime Minister of Britain)	,, ,,
,,		1913	Mr. E. S. Montague (afterwards Secretary of State, India)	,, ,,
		1925	Her Majesty the Queen Mother of Nepal	,, ,,
,,	260	1929	Lord Peel, Ex Secretary of State, India	,, ,,
		1929	The Royal Commission on Labour	

	260	Line	4	for	Irvin	read	Irwin
,,	265	,,	35	,,	Chairman	,,	Chairmen
,,	,,	,,	41	,,	Urban	,,	Urban
,,	283	,,	18	,,	Marwar benefited	,,	Marwar been benefited
,,	,,	,,	20	,,	Geting	,,	Getting
,,	287	,,	14	,,	1930	,,	1830
,,	288	,,	13	,,	Istimrardars	,,	Istimrardar
,,	,,	,,	29	,,	Bhomias	,,	Bhumias
,,	292	,,	36, 38	,,	Chhavar	,,	Chhanvar
,,	298	,,	30 & 37	,,	Khwas	,,	Khawas
,,	,,	,,	34,36 & 39	,,	Madhvarao	,,	Madhavarao
,,	299	,,	1	,,	Khwas	,,	Khawas
,,	301	,,	14	,,	Barisal	,,	Bairisal
,,	313	,,	27	,,	बांह्मं	,,	बांहां
,,	,,	,,	28	,,	जेसलमर	,,	जेसलमेर
,,	315	,,	29	,,	Pachhisalkal	,,	Pachchisakal
,,	318	,,	5	,,	Hinderence	,,	Hindrance
,,	323	,,	18	,,	Begin	,,	Begun
,,	334	,,	30	,,	Incurr	,,	Incur
,,	339	,,	23	,,	Macademised	,,	Macadamized
,,	340	,,	33	,,	Stratagic	,,	Strategic
,,	346	,,	43	,,	Pisagan	,,	Pisangan
,,	357	,,	38	,,	University	,,	Govt. Sanskrit College
,,	365	,,	4	,,	Scotish	,,	Scottish
,,	374	,,	26	,,	Contonment	,,	Cantonment
,,	377	,,	30	,,	Narative	,,	Narrative
,,	380 Note	,,	1	,,	Benefitted	,,	Benefited
,,	390	,,	22	,,	Womens'	,,	Women's
,,	392	,,	25	,,	Somaldeva	,,	Somaldevi
,,	398	,,	35	,,	Vallabhcharya	,,	Vallabhacharya
,,	,,	,,	44	,,	Sampradya	,,	Sampradaya
,,	436	,,	14	,,	Local	,,	Local

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